# LSDealer Raps

see pages 12-13

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PRESS VANCOUVER

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# GEORGIA STRAIGHT

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December 9-16, 1970

# NO PAY

by TONY TUGWELL

The federal government has more than one way to pay back those who don't toe its line.

So far they have failed to come across with about $8,710 for tax debts, running expenses and staff salaries all incurred by the Jericho hostel. Jericho has been closed, by the cops for almost two months.

Left holding the bag is the three-man hostel management committee of Gord Mullen, Dennis Robideau and Lynn Atkins.

Lynn Atkins said the federal government through the office of Secretary of State, Pelletier is trying to pay back the staff for not actively trying to throw hostel residents out onto the street.

"They were disatisfied," he said. "They wanted us to play policemen and try to get kids out of there."

"We (management and staff) took the position that we were not going to actually evict anyone. We didn't think we were hired to do that. We were hired to run the hostel. If it was a question of forcing kids onto the street without an alternative, this was a dispute between the kids in the hostel and the federal government. We didn't want to interfere.'

You all know the eventual results. On October 15 the RCMP put the Jericho residents out of the hostel onto the street. The city cops pushed them off the street up to UBC's student union building. And the threat of an engineers vigilante squad scattered them over the city with various do-gooder organizations.

At issue, now, between the Secretary of State's office and the management committee are three separate expenses:

—Government Withholding Taxes. Approximately $2,620 which "by rights should have been paid almost 2 months ago," Lynn said. The management committee has been sent tax notices.

—Debts for services and supplies to hostel. About $2,200 still owing to creditors. Most of these debts were, according to Lynn, incurred before the contentious government cut off date of October 6.

—Staff Salaries from October 6 to 15. This is approximately $3,880, representing about $180 for each of about 20 staff members. The feds real objection seems to be to this charge.

According to he contract the management committee signed with the federal government, the rate of $526 dollars a day was worked out for the hostel, Lynn said.

Even if the operating dates recognized by the government are used (Sept. 10 to Oct. 6) there are still $4,412 dollars owing to the management committee. $9,790 has already been paid for this period.

The additional $4,412 would pay the taxes and creditors Lynn points out, leaving the staff salaries in question. But the $4,412 has not been sent.

"Aside from the fact they are trying to shaft us on finances," Lynn said, "there never was a clean line of administration for the hostel."

At the beginning of the summer they thought they were dealing primarily with Patrick Esmond White of the National Hostel Task Force. Now the task force has disbanded. At the end they were dealing with David Slipacoff of the Department of the Secretary of State, with whom communication was never very good.

Even the original $9,790 for Jericho was held up. $7,890 of it didn't arrive until October 5. At this time staff had gone without salaries for over a month Lynn said.

The hostel staff were told on September 30 that the hostel would be closed on October 2, and the government would cover expenses until October 6.

"After the second the kids didn't leave the hostel," Lynn said. And at that time the government didn't take action to force the people to leave.

Instead a group of people came out from Ottawa, including Slipacoff. They tried to find alternate accomodation, between October 2 and October 9.

"The staff saw the people from Ottawa in Vancouver attempting to phase out the hostel, seeming to recognize there was no other alternative," Lynn said. In this sense the Ottawa group sanctioned the kids staying there.

Because of this the management committee feels the Secretary of State's department is morally obligated to pay staff salaries.

Otherwise they would be saying that the staff shouldn't have stayed in the building, and should have left it unsupervised, Lynn said.

It wasn't until October 13, Lynn said, that they were told that no debts incurred after October 6 would be paid for.

This left many of the staff in a serious economic position. "Most of the staff have since been unable to find work," Lynn said.

And although $200 may not mean much when measured against the salary of an Ottawa bureaucrat, it means a lot to an unemployed youth.

One of the staff members, Hazel Lawrence, said that she had joined the hostel staff on October 7. Consequently she hadn't got any pay at all.

"We have sent them 4 letters, telegrams asking for clarification of what they intend to do about salaries from the 6th to the 15th," Lynn said. So far no replies. So they lobbied for support from people like Robert Stanfield, Grace McInnis (federal NDP), Harry Rankin and Ruben Baetz (Canadian Welfare Council).

Still no reply.

The Secretary of State's department is however trying to get detailed figures of the hostel's debts, Lynn said. "They don't like to get stuck with bills to big organizations like themselves (Taxes)". Lynn thinks they want to pay those debts and "forget about the 20 people short $200."

Legal responsibility for the debts appears to rest with the management committee who signed the contracts and accepted the bills, Lynn said.

Right now they only have a few dollars in the hostel bank account. And $8,110 in debts.

Theoretically even the staff could sue the three directors Lynn, Gorden Mullen and Dennis Robideau for their salaries.

"Some of the fault is the directors'," Lynn said. We should have been more skeptical of the sincerity of the government to see the hostel through."

(After this story had been written, Lynn phoned and said they had received a formal request for their books from Ottawa. They will probably send them. Apparently Ottawa thinks they have overspent.)

Marty Smith photo

*Jericho Hostel half torn down, has been in this state for over a month.*

# JERICHO A 'RIOT'?

by TONY TUGWELL

The City prosecutors are trying to use the court cases of people busted in Jericho to try and get a loose, all encompassing legal definition of what a riot is.

So far one Jericho veteran, James Allan Goetzen, has been sentenced by Judge Les Bewley to 4 months definite and 8 months indefinite for taking part in a riot.

But this trial was in provincial court, and the prosecutors office wants a decision from higher up, which will be binding on the lower court.

There are now two cases of taking part in a riot, Brian Thomas and Albert Smith, waiting to come up in county court. Both these are from Jericho and the defence lawyers will most likely claim, what occurred at Jericho was not a riot.

A charge of taking part in a riot is more severe than the more usual charge of participating in an unlawful assembly. Taking part in a riot is an indictable offence and carries a 2 year maximum sentence. An unlawful assembly is only a summary conviction, with maximum sentence of 6 months.

An unlawful assembly is a gathering of three or more people which causes reasonable people in the neighborhood to fear that the peace will be disturbed tumultuously.

A riot is an unlawful assembly which has begun to disturb the peace tumultuously.

According to some lawyers I spoke with, there never has been a higher court case concerning a riot. The charge has had little use in Canada. It was introduced as one of the strike breaking laws at the turn of the century when workers were marching on plants.

Now it is being used against kids turned out onto the street because they have no place to stay.

In Jericho the city cops pushed the demonstrators back off Fourth Avenue. The people injured were the demonstrators, some clubbed and jabbed brutally by the cops clearing the street.

In one preliminary hearing a constable Gentile admitted that he used the end of his club to jab people in the groin during the demonstration. He could not remember how many times he did this.

A few rocks were thrown in the demonstration after the police began to break it up. If a higher court defines this situation as a riot, things could easily be much heavier for people taking part in future demonstrations. The cops could get the longer sentences they have been trying for.

The next stage after this is reading the riot act during a demonstration. This was done once during an unemployed demonstration in the 30's.

A magistrate has a duty to read the riot act when he is informed that there is a riot and after he has assured himself that this in fact is the case.

With a looser definition of a riot, magistrates would be more likely to read this act. The mayor of the city (guess who) is also empowered to read the riot act.

The act declares that a riot is in process and everyone must disperse. Half an hour after the act is read, anyone found in the area is liable to a maximum sentence of life imprisonment. They don't have to have heard the riot act, and their only crime would be being there.

In another Jericho case Tom Dreschler got three two month sentences for unlawful assembly and 2 charges of possession of an offensive weapon (a rock and a sharp stick). Other charges of assaulting a cop (2), obstruction rioting and loitering were dropped.

Dreschler had been in jail continually since he was arrested in October, as he was unable to raise bail. Several other people from Jericho were bailed out by the People's Defence Fund, which ran out of money and needs contributions. Lawyers were also provided for most of them.

In another case Robert Crayford was fined $250 for unlawful assembly and loitering. This was despite the crown's strong plea for a jail sentence.

Crayford had a job waiting in Hamilton, which is his home town, but the crown decided to go ahead with an obstruction charge which they were still holding over him.

With no money, Crayford was forced to wait in Vancouver. Panhandling to get some money he ended up face-to-face with one of the cops who had earlier testified against him. The cop was in plain clothes, trying to catch panhandlers.

Crawford apparently then went around the bar warning people that the guy was a NARC. Crayford was arrested and now also faces a charge of Vagrancy A.

Here we see the Absalom cut, named for the first politician to wear it (see 2 Samuel 14); not recommended until campaigning is over (see 2 Samuel 18).

# BILL GIBSON AND THE WOODWARD'S $: THISCLOSE

by SHELDON MICHAELIS

When you go into mayoralty candidate William Gibson's background, you begin to wonder whether he is not in fact even closer in to the centre of the corporate ruling class than self-made millionaire Tom Campbell, something of a nouveau-riche type.

According to two excellent inner sources, he is EXTREMELY close to the Woodward family (Woodward's Stores, Project 200 which would block off downtown from the harbor, part-owners Vancouver Sun, etc).

HE KNOWS ALL THE 'RIGHT' PEOPLE

He is employed by the Woodward Bio-Medical Library at UBC and his nominal title is professor of the history of medicine and science, but IN FACT he only gives a few token lectures a year on this and his REAL JOB for the university is as money-raiser – he puts the squeeze on all his executive contacts – he is said to know all the 'right people'. He comes across to this writer as a sort of sophisticated carpet-bagger.

The problem is that a lot of liberals are going to vote for him thinking he is a reformer, because he is talking reform during this campaign and because he's known as the man that tried to get Shaughnessy Park as a botanical garden, instead of being subdivided. (He is not similarly noted for concern about EAST SIDE parks, which are desperately inadequate.)

UBC – WOODWARD STORES DEAL

He has done some fancy deals in his time too – like getting W.C. (Charley) Woodward to put up money for the famed Gobelin Tapestries for the university in return for Woodward Stores getting to use the tapestries as a display in their downtown store for weeks, to attract customers! Later, the tapestries were hung in, yep, the Woodward Library.

INSTIGATED U. BEACH ROAD PROPOSAL

Gibson, who is now talking about saving the environment, was ONE OF THE INSTIGATORS of the original plan to PAVE over beautiful University Beach with a 4-lane road and to build a huge awful powerboat marina offshore.

Again, it just so happens that old W.C. Woodward donated $8,000 to the 1967 study that recommended this. And it just so happens that Woodward Stores stood to gain $$$ if a marina was built – they are one of the biggest, if not THE biggest, sellers of power-boats in B.C.

PLAYS BOTH SIDES OF ECO-ISSUE

Later Bill Gibson reportedly tried to play both sides of the fence on the University Beach issue, when he realized there were a hell of a lot of people opposed to paving over the beach – or doing anything drastic to it. Playing both sides eminently qualifies him for TEAM, which has made a habit of it.

He is said to have told the conservationists he'd support them, yet at the same time he was still trying to help find money for the roadway proposal.

When geological engineer Dr. Ian Bain put forward the groin proposal to save the beach AND stop the erosion, he told Public Concerns he could get them the rocks needed – but they've never heard anything more from him. Odd.

ESTABLISHMENT'S FRONT MAN?

In the words of one leading nature-activist: "Gibson's not so much for a road now, I guess it's bad politics to be, but a year ago he WAS." He is very close to the present parks board, through the Shaughnessy thing and other links, yet he has never interceded to try and stop the road on University Beach.

"He was definitely one of the instigators of the road – now that he's running for mayor he's looking to see which way the wind is blowing."

From the sounds of it, Bill Gibson might set the city back further than Campbell does. At least with Tom, we KNOW we don't have a man who represents the population at large. With smoothie Gibson, many might be deceived into thinking we had a reformer, when in fact he may be the Establishment's front man.

# STRAIGHT SLATE

*THE GEORGIA STRAIGHT PUBLISHING COMPANY will cast its corporate vote for the following candidates in to-days election. If you agree with this slate, and have not voted, then tear out this corner and take it to the polls with you. Voting hours are 8 a.m. to 8 p.m. Wednesday, December 9.*

*For Mayor:*

Betty (Zaria) Andrew

*For Alderman:*

Harry Rankin
Margaret Mitchell
Jack Maley
Bruce Yorke
Hilda Thomas
Harry Winrob
John Stanton
Muriel Pandia
Ron Gomez
Paul Sabatino

*For School Board:* None

*For Parks Board:*

Stephen Brown
Robin Harger
Donald Greenwell
Edward Leong
Sidney Shelton
Karl Zuker
(plus one vote left blank)

*To find out if you are on the voter's list, phone City Hall at 873-7011 and ask for the voter's list department. They will tell you if and where you are registered to vote. Young voters and tenants may be on the list even though you think not. SO FIND OUT!*

## "INDEPENDENT OPERATOR"

# FIRED AFTER SELLING STRAIGHT

by TONY TUGWELL

In their pitch to get you into their stores this Christmas Mac's Milk says that each of their stores is run by an independent operator. Talk to John Chisolm who used to operate the Mac's store at 4601 West 10th. He will tell you how much independence he was allowed.

About 7 weeks ago Chisolm decided to sell the GEORGIA STRAIGHT in his store. Trade was good, it even increased and no one seemed unduly offended.

Then, however, he was abruptly fired, told he was to quit the store with 15 minutes notice, by one of the Mac's employees. Chisolm says that there had been no previous complaint about the way he operated the store. He suspects he was fired because he was selling the STRAIGHT.

A STRAIGHT staff member who has been opening up new outlets went into the store a few days later to hand deliver new copies. The new manager said that Mac's Milk didn't sell the STRAIGHT. The GS staffer reports that the new manager told him that Chisolm had no authority to take in the paper and that was why he wasn't managing the store anymore.

The GS staffer also said he was told by another person in the store that people had been in asking where the STRAIGHT was this week. (Some other people were told that it wasn't company policy to carry the STRAIGHT.)

Chisolm who is 57 was fired on November 30. He had been running the store since April 27 of this year. It was a livelihood for himself, his wife and his 14 year old som. (He has three other sons who have grown up and left home.)

Mac's Milk gave him $750 a month to manage the store, staff expenses and unemployment insurance included. "It was a hard existence to get by," Chisolm told me, "but you can't be choosy at my age."

Mac's Milk stores are open until 11 pm, seven days a week. Chisolm estimated that he spent up to seventy hours a week involved with the store. His wife worked about 50. They hardly ever hired extra staff, as they would have had to pay them out of the $750 a month., which was barely sufficient for their own needs.

Although the manager has the responsibility for the store apparently he doesn't have the freedom of choice.

The stor's inventory is checked out at the end of each month by staff from Mac's Milk. On previous months he had been congratulated for his high sales, Chisolm said. On November 30 he was told at about 10:30 pm by Mac's employee Ron Chew, that this was his last day in the store.

So far he has received no severance pay.

An incident the previous Wednesday had made him somewhat suspicious Chisolm said. A very neatly dressed man had walked into the store, briskly as if he had a mission, he asked if they sold the STRAIGHT, bought a copy and walked out with great decisiveness.

Since his firing Chisolm has received a note from Mac's Milk which said, "your reason for dismissal is that you did not maintain a high standard of cleanliness and service to customers."

Chisolm points out that he had no complaints in this regard and that both he and his wife worked very hard. He also says that there was no hot water in the store because the Mac's company had moved the hot water heater in the summer and hadn't reconnected it. It was Mac's responsibility to supply the hot water heater, he said.

Chisolm said he had verification from the city health officer, that the officer had informed Mac's Vancouver office that there was no hot water in the store, and that it was the company's responsibility to provide some.

Chisolm said that he and his wife were good to customers and seemed to be working out well in the store.

Mark Thomas who lives in the area confirmed this. He said he and many of his friends had used the store while the Chisolms operated it. Initially because it sold jug milk and you could return them, rather than use the supermarket's wasteful paper containers.

But he also said that as far as he knew the Chisolms "were well liked". He said they ran a good store, were very pleasant and had been picking up a fair number of customers because of it.

I tried to phone a Mr. Davies, the manager in the Mac's office in Vancouver on Tuesday. (Mac's incidentally is mostly owned by Silverwood Dairy.) He wasn't in for most of the day. I left a message saying what I was calling about and asking him to reply sometime in the afternoon. There was no reply and when I phoned up later the person answering said Davies had been given my message.

# *HELP YOURSELF, HELP OTHERS*

People in this society are fragmented as individuals and divided from each other. As a result co-operative ventures often end up failing or being carried along on the efforts of the most committed people. This pattern has resulted in the Cool-Aid Food Co-Op being temporarily closed for two weeks, ending this Friday.

The system operates by having people drop off their orders and their money at the Last Chance Saloon at Arbutus and Fourth with the food being delivered a few days later. When it first began many people took advantage of the reduced prices and the better food that was available. But eventually a few were doing all the work while the majority reverted to their role as a consumer.

When it re-opens, the Food Co-Op will have different hours. Starting this Friday, orders can be brought to the Last Chance on Fridays and Saturdays between 2 p.m. and 6 p.m. and on Sundays between noon and 4 p.m. Deliveries will be made on Tuesdays and Wednesdays.

If this worthwhile service is to continue the people using it and anyone else who wants to will have to contribute more effort. The greatest need at present is for trucks that can help with deliveries. Gas will be paid for any driving done, and you can make contact at the Last Chance during the above hours.

Another group needs help of a different type with Christmas approaching. The Committee to Aid American War Objectors, which assists deserters and draft refugees from the U.S., is looking for people who are willing to have a few of these young Americans for dinner on Christmas or New Year's day.

It's not really necessary to make a pitch about lonliness in a strange place, etc. The need is there, and if you can help it would be appreciated.

The Committee can also use more housing facilities, money and people who are willing to provide transportation. If you can assist call 255-1918 or drop by the Committee's office at 628 E. Georgia Street.

# SOME ORIGINS OF SEPERATISM

by PETER BURTON

Many people know that Pierre Trudeau was in opposition to the Duplessis regime along with men like Pierre Vallieres and Michel Chartrand, who are now charged with seditious conspiracy. Perhaps many think that Trudeau, Drapeau, and Marchand are still in some way representative of progressive forces in Quebec.

An explanation of why some of the people are now oppressing their former allies was given by Professor Jean Pierre Wallot, a Quebec historian specializing in French-Canadian nationalism in a public lecture at U.B.C. last Thursday. Formerly a teacher at the Universite de Montreal, Professor Wallot now lectures at the University of Toronto.

In his talk he briefly traced the early development of French-Canadian nationalism. After the conquest in 1760 the small French colony was cut off from its nourishing ties with France. This meant institutional economic subordination to a dominant minority – the English merchants.

The English wished to ensure their domination against the legitimate wishes of the French collectivity. But they were unable to destroy the French fact because of the new American threat and the slow growth of the English population. As a result, French-Canadians were able to retain their ideal of a separate state – until the forced union with Ontario in 1840. The dream of the popular rebellion of 1837 – la nation Canada – became a negative ethic – la survivance.

This negative nationalism remained dominant. Quebec was able to frustrate the centralizing desires of the Federal government after 1867, but more and more power was taken by Ottawa, especially after World War II. These struggles against centralization, the abuses of Duplessis, and the isolation of Quebec in resisting Ottawa all made the Quebecois more aware that they must use the one government under their control, that in Quebec City.

After Duplessis' death in 1959, Wallot said, the provincial government, under Lesage and Daniel Johnson created a 'particular status' for Quebec, calling it co-operative federalism. At the same time they fought the various separatists. During this period the people of Quebec took the initiative and developed confidence in their collectivity.

But the Quebec government quickly reached the financial and constitutional wall and the new vitality began to stifle. The rise to power in Ottawa in 1966 of Pierre Elliott Trudeau, a dedicated federalist and anti-nationalist, signaled the end of the doomed attempt at particular status. In many ways, stated Wallot, Trudeau's ascension meant a return to the policies of the 1940's and 1950's, with the federal government grabbing power despite a rhetoric of constitutionalism.

But why did Pierre Trudeau and many like him end up in direct opposition to many of their compatriots of an earlier period? The answer given by Professor Wallot lay in the origins of modern separatism.

After 1840, nationalism in Quebec was negative, and French-Canadian leaders saw in Confederation a pact between two founding peoples. They expected an equality it couldn't give and, disillusioned, retreated into protecting the survival of rural, clerical Quebec.

The separatist movements that arose were operated largely out of spite against the bad faith of the English language minority. They were easily brought back into the fold by prosperity and a few Federal concessions.

After 1945, two groups arose to oppose the corrupt Quebec government which restrained Quebec's emergence as a modern industrial nation. One of these was made up of men educated in the 1930's who were anti-nationalist and retained many of the values of 'la survivance.' In this group were men like Gerard Pelletier, Maurice Lamontaigne, Claude Ryan and Trudeau.

*Les enlèvements politiques de 1970 auraient-ils leurs sources dans les événements de 1837-38?*

The group was outstripped by an ideology which realized that Confederation meant structural inferiority for the Quebecois where the English majority could decide and control, even unconsciously, the desires of the Quebecois collectivity. They didn't wish to remain a museum piece, but wished instead to assert the economic, social, and cultural vitality of the people of Quebec. This meant a drive for sovereignty against the institutions of federalism.

Professor Wallot said that the majority of Quebecois now feel that they constitute a nation. The vote in Montreal, where the Parti Quebecois received 42% on the east (poor) side and 41% in the west (mostly English) opposed to the Liberals 22% and 38%, showed this. The assimilation of immigrants can't be permitted he said, for it would eventually accomplish the destruction of the collectivity, something that can't be done by force or by co-optation.

English-Canadians, he said, shouldn't be fooled by Trudeau's victories for they show the contradiction between Canada's need for strong central control and Quebec's for complete autonomy. Eventually the polarization forced by the Federal government will ruin Canada, he felt.

Marxist and anarchist groups, by taking actions such as the kidnappings, were able to expose to Quebecois the contradictions of their position. The increased subordination of the people in Quebec by Ottawa could lead to civil war. He said that recent events might make it temporarily more difficult to get converts to separatism but soon the limits of public gullibility will be reached.

The despicable use of emotions of the people by Trudeau, Bourassa, and Drapeau would fail, for theirs was a short term political maneouvre which was compounded by the incompetence of the police and army, and the 'apprehended insurrection' was phony.

An English-speaking Prime Minister could let Quebec go peacefully, he said. But Trudeau, a French-Canadian elected on an anti-Quebec platform, was in a most ambiguous position. In addition he felt that Trudeau was an extremely dogmatic person who viewed all those who were against his categories as his enemies.

In the near future Professor Wallot saw that the government would ensure the conviction of the supposed FLQ leaders. This would be done by using as judges the same men who as lawyers convicted the original terrorists in 1963-65 and have since been elevated to the bench for their service to the ruling interests.

English-Canada, which was so willing to give up the liberty of Quebecois, should realize that there were no positive factors for Canadian unity. It is only by destroying the French-Canadian collectivity that Canada could survive. That is what English-Canadians must resist being dragooned into doing, either militarily or by supporting the actions of illegitimate governments.

# TORONTO: cops practise for the police state

by TONY TUGWELL

Cops in Toronto have been practising for the police state.

On Tuesday, December 1, the Metro Toronto Intelligence Squad, the Ontario Provincial Police, and the RCMP got together to pull off simultaneous raids at three separate locations. They had search warrants for incendiary bombs.

They spent a couple of hours going through the office of GUERILLA, a good Toronto underground paper. At the same time other squads were searching a collective of Rising Up Angry, a revolutionary group, and Progressive Books and Periodicals, a store run by the Canadian Communist Party (Marxist-Leninist) (CPC-ML).

Although eleven people were arrested and charged, none of the charges related to the incendiary bombs mentioned in the warrants.

The raids, according to one of the GUERILLA staff members, were in response to three incidents on November 28. Someone had thrown a smoke bomb in the headquarters of the CBC: the American Consulate had been firebombed with a molotov cocktail; someone had thrown a brick through the window of the Canada Manpower Building.

GUERILLA says the cops claimed these actions were tied together by a note which was sent to the Toronto dailies. The note was supposed to have been signed by the Communist Party of Canada (Marxist-Leninist).

The note was not made public. And it seems unlikely the CPC (M-L) would send such a note to the same bourgeoise press they are antagonistic towards.

But even so, it was a good excuse for the cops to pull off their raids. And they included two groups, GUERILLA and Rising Up Angry, who are not involved with the CPC (M-L).

GUERILLA came off best.

About 15 cops sealed off the whole building in which the paper has its office. The office is only in one room – more offices and a coffee shop in the rest of the building. But the cops searched everything.

During the initial confusion, GUERILLA managed to phone their lawyers, who got to the scene within a few minutes and then followed the cops around as they searched the building.

That probably saved the GUERILLA staff from some of the obstruction charges that were laid in the other raids.

The cops looked through all of GUERILLA's files and phone numbers. Not a likely place to find a bomb. Nor for that matter is a newspaper office the best place to hunt for bombs.

Most of the arrests occurred at one of the Rising Up Angry collectives. When I was in Toronto, people in Rising Up Angry (RUA) said they considered themselves closely aligned politically to the Vancouver Liberation Front.

There were three people in the collective when the cops arrived.

Later, someone from another RUA collective phoned the one that was being raided. A strange voice answered, said he was a member of RUA and said that one of the other people in the collective couldn't come to the phone "because she is upstairs fucking and can't be disturbed."

This all sounded strange, so six people from the Rising Up Angry went over to find out what was happening at the first collective.

The six people – Dennis Corcoran, Nick DeCarlo, Linda Vezina, Debbie Tarsus, Dianne Weinrib and Sue Colley – ended up being charged with obstructing police in the execution of a warrant. Obstruction is a very loose charge.

The three people originally in the house were charged with obstruction, possession of narcotics (apparently a small amount of grass), and possession of weapons dangerous to the public peace. Apparently the weapons were a perfectly legal shotgun, piece of pipe and chain.

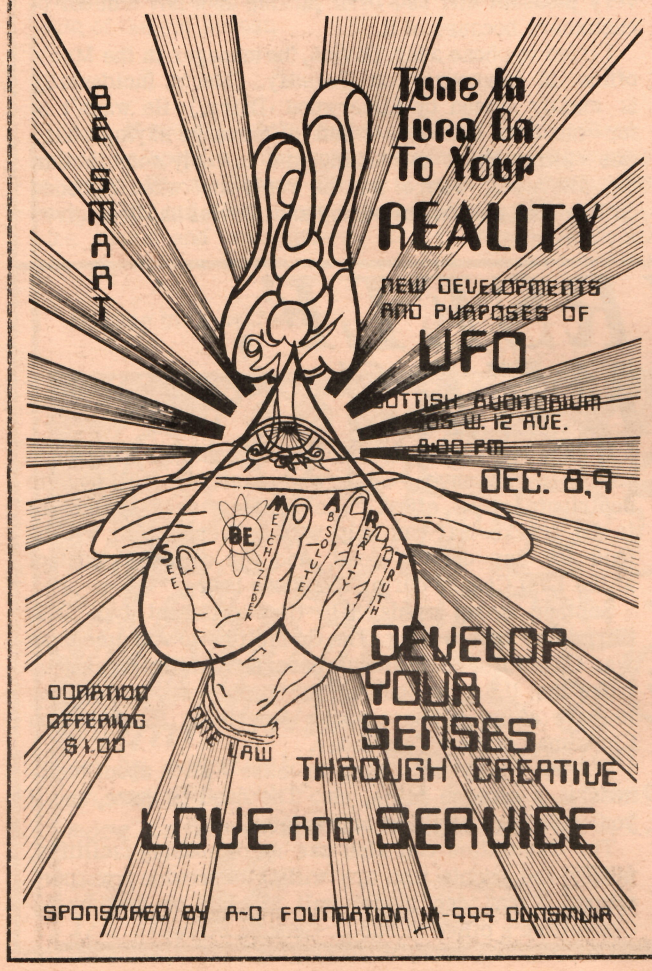
These three were Ted Richmond, Dorothy McIntosh and Jim McKibbon.

Bail for the RUA women was set at $100. For the men it was $200. In jail the women were stripped and searched.

The most damage, according to GUERILLA staff who investigated, was done at Progressive Books.

The cops left the front of the store in reasonable order, but "demolished the rest," one of GUERILLA's staff said. And they set a fire from old rags in the basement.

Two women at the book store – Barbara Viley and Marie Hoffman – were arrested and charged with assaulting a cop and obstructing police in the execution of a warrant.



# CROSS FREED

from your war correspondant in Quebec – DIOGENE

(Both DIOGENE articles translated from French.)

After 60 days of searching, more than 500 arrests, after having mobilized the Army, the R.C.M.P., Securite du Quebec; after having organized delays, offered rewards, posted photos on all the street corners, like in the good ol' days of Western films, the fine tentacles of the police were finally able to locate the kidnappers of M. Cross, and to set him free.

Once the kidnappers, Marc Carbonneau, Jacques Lanctot, Jacques Cossette-Trudel and Pierre Seguin, as well as their immediate families, left for Cuba, the government was able to breathe easier. Wrongly, it feels satisfied, and is using this "happy" trail of events to justify the "sabotage" of democracy which it has systemized since the 16th of October. The population, though, is not relieved in the least: the authoritarian and anti-democratic regime has ground its heels in, there are still so many political prisoners, so many searches, so much injustice.

This time, as opposed to what happened in the case of M. Laporte, the negotiations with the F.L.Q. succeeded. The government, even in the name of the system, could not permit the "sacrifice" of a well-known foreigner like it sacrificed its own Minister of Work. . . there are limits to hypocrisy, especially when it goes beyond the national framework and risks the inclusion of diplomatic complications! One MUST save face!

THE EVENTS UP AGAINST THE WIRE

It is the arrest of M. and Mme. Jacques Cossette-Trudel last Tuesday (December 1) which closed the grip of the police "Cordon" operation to permit the freeing of the British diplomat. The Cossette couple had been under surveillance for some time, as had been their house at 10,945 rue des Recollets in Montreal-Nord. Jacques Cossette-Trudel was watched as he was the brother-in-law of Jacques Lanctot, sought by the police for a long time.

After having surrounded the house and evacuating the neighbourhood, the authorities, through the intermediation of their representative, M. Demers, set out on negotiations with the kidnappers. It was Thursday morning. The kidnappers then went, always accompanied by their hostage, to the site of Terre des Hommes (formerly Expo '67), transformed for the time being into "Cuban territory". There, they handed over their arms and their hostage to the representative of the Cuban government, and sent for their families. Armed with a "safe conduct", they were transported to Dorval where they caught a plane destined for Cuba, accompanied by two representatives of the federal Minister of External Affairs. Following the official announcement of their arrival in Havana, Mr. Cross was set free by the representative of the Cuban consul in Montreal, and was taken to Jewish Hospital to be examined by his doctor, who found him in perfect physical and mental shape.

Mr. Cross himself affirmed that he was well treated, despite his not being allowed to see the sun for sixty days. . .in any case better treated than the real political prisoners in Montreal, as he could read and watch television, and moreover suffered no "interrogation" as did the political prisoners.

THE M.D.P.P.Q.

Quebec and the Quebecois have not weakened at all their struggle for success in trying to remain "on their feet" in the face of repression of power. The M.D.P.P.Q., which we have mentionedbefore (Mouvement pour la Defense des Prisonniers Politiques), organized a meeting last Wednesday to launch the book "Kidnapped by the Police" which the president of the M.D.P.P.Q., Doctor Serge Mongeau, wrote during his eight days of detention at Parthenais Headquarters.

400 people attended this evening meeting, during which about twenty people, all the ex-prisoners of Parthenais, victims of the War Measures Act, came to testify. Most of their statements were at the same time touching, cynical, ironic and often funny; but from now on these people are branded and cannot continue their struggle for liberty. Here are a few excerpts:

—When the police arrived to arrest journalist Louis Fournier, of Quebec-Presse, whom they had already "visited" twice, they simply said to him: "We came to collect (you) for the F.L.Q." to which Louis Fournier replied: "Come back some other time, I already gave the last time!" Funny or not, they took him.

—Simone Chartrand, the wife of Michel Chartrand, came to make her plea for caution: "When the time comes, don't be ready to handle normal situations; we won't find things very normal."

—A letter from Lise Rose, sister of Paul and Jacques Rose, was read publicly: "I have been beaten, threatened ('Do you want the same thing as Laporte?'), stripped naked in front of my interrogators. My mother has been threatened. I have maintained a hunger strike for nine days now."

# My friends, Cross, Lanctôt, and Carbonneau

by DIOGENE

Of these three friends, it's more the latter two that I wish to tell you of, because as for the first, I no longer have the slightest worry: with plenty of emotion, the "bourgeois" press is busy creating for him the reputation of hero, martyr, even innocent! Peace in his future! Cross has been repatriated to the narrow frame he has chosen – western capitalist "Democracy". The others, to the contrary, are exiles, now prisoners, like the revolutionaries all over the world who have loved their countries too much. They are prisoners because their only freedom was to struggle for their country and their brothers; their liberty was to work for the liberation of Quebec from within.

I knew Jacques Lanctot, also Marc Carbonneau, and I have neither fear nor shame for this. On the other hand, even if it were true, I would never admit to knowing M. Trudeau and, with even stronger reasons, M. Marchand.

Who are Lanctot and Carbonneau? They are neither "dangerous criminals", nor assassins, nor mentally deranged, nor alcoholics, nor fanatics. . .These are people like you and me, who carry through their ideas, ideas which have become violent, because they have crossed the threshold of Humiliation, because, after having worked to the limits of the law, they noticed their voices "echoing in the desert". It is not because of pleasure nor for a taste of adventure that they stuck their necks out. And if they somehow got "there", throwing their lives into the game, it was to cross the threshold of the "impossible".

I knew Carbonneau and Lanctot two years ago, when, as taxi drivers, they spent the better part of their free time in setting the Mouvement de Liberation du Taxi on its feet. This movement took upon itself the bitter struggle of confronting the transportation monopolies disgracefully protected by companies (Murray Hill) in close relations both with the government and with burn artists.

I have seen their struggle to better the conditions of their confreres, to help end the humiliation and the exploitation of taxi drivers. I have seen them make up appeal after appeal, send letter after letter, and report after report, to the municipal, provincial, and federal governments, receiving in response promises never realized. . .

I have seen Marc Carbonneau, as proletarian as he was, as exploited as he was, unemployed every other day, spend hours and his meagre pay learning how to make up a newspaper, planning it, learning to type, lay out the pages, publishing it. . .in order to unite drivers who have not even the right to form a union. I have seen him disgusted to see his submissions take two years to pass through City Hall, returning with the scribbling of a low-level clerk: "We'll see about it"! I saw him on the evening of October 7, 1969, before the garages of that explosively powerful company, Murray Hill, when, for his only reply a guard fired 112 pieces of buckshot at their asses. This same October 7, 1969, Corporal Dumas, a plain-clothes officer of Surete du Quebec (a rent-a-cop company) was killed as a demonstrator by the Murray Hill guards! Marc Carbonneau is 37 years old. He is the father of a family of four children, and has been separated from his wife for a few years.

Jacques Lanctot is a long-standing militant. He is 25, and by 1963 he had already been accused of setting fire to several military posts in the metropolitan region. He also took part in the M.L.T. (Mouvement de Liberation du Taxi), and on the evening of October 7 broke a leg in the "Murray Hill" combats. Last March, a warrant was issued for his arrest, regarding a "plot" to kidnap the Israeli consul in Montreal. At the same time, his brother Francois (age 20) was also arrested, regarding the failures of another F.L.Q. cell, which proposed to kidnap the U.S. consul. When he left for Cuba, he also took his wife and his son, Boris.

The other exiles are: Jacques Cossette-Trudel, brother-in-law of Jacques Lanctot and the son of a provincial bureaucrat, his wife, the sister of Lanctot, and Pierre Seguin, about whom the police know very little.

As for the F.L.Q., it is not dead, it even seems that the opposite is developing. Evidently, the police, becoming more and more discreet, is stalling to make the F.L.Q. into an echo; however, despite the fact that the press hasn't mentioned it, at the very moment the transfer to Cuba was taking place, another communique was distributed to the various media, which dodged talking about the matter (censorship.) This communique affirmed that the F.L.Q. would continue the struggle more than ever, and was signed jointly by the Chenier, Liberation, Dieppe and Saint-Denis People's cells.

# WHERE HAVE ALL THE LIBERALS GONE?

by PETER BURTON

Blacks in the U.S. used to define a liberal as someone who protested against all injustices except the ones that came close to home. Canadian liberal nationalists showed that they were the same by the quickness with which they supported the repression of Quebec.

But it was surprising how muted their voices have become over their favorite issue, the sale of Canadian corporations to American firms. The sale of Ryerson Press to McGraw-Hill of the U.S. is the latest case in point.

In recent times thesebourgeoisnationalists have loudly condemned the selling of Canada to the Americans. On a few occasions their voices aided in preventing a particularly important sale, notably that of Dennison Mines, a uranium producer.

But they fail to promote policies which could accomplish repatriation of the economy. Rather they prefer to depend on a sudden change of stance on the part of the Liberal Party and the Canadian ownership class who have been the strongest proponents of continentalism since Confederation.

Still, when the United Church announced that Ryerson Press was being sold to McGraw-Hill as the highest bidder despite competing bids from Canadian firms, their silence was notable. Ryerson, which is the largest publisher of Canadian educational texts, is now in U.S. hands. The Canadian public will get the usual assurances from the government that no interference will be tolerated, but it is difficult to foresee any future Ryerson Press text advocating the nationalization or forced repatriation of American-owned industry.

How is this dearth of liberal protest to a Liberal government to be explained? Well, it has always been clear that the interests of capitalism came before the interests of nationalism for people like Walter Gordon and his Committee of 100,000. The Quebec situation has had the effect of bringing it all home for them.

# TENANTS GROWING

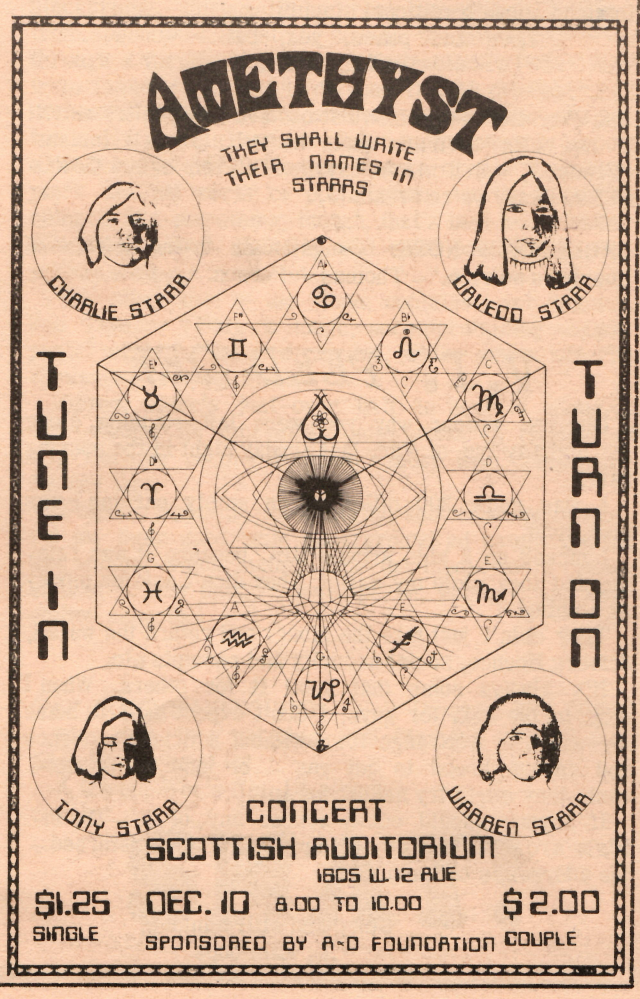
According to the city voter lists, tenants are a growing force in Vancouver. This also means that it is becoming less and less possible for the average person to be able to own a home.

In '68 there were 121,888 owners of the voters list. In '70 this figure has dropped to 119,553. This is a drop from about 47.5% to 44.8% of the voters.

Some of the ownership votes, it should be remembered, are absentee landlords who get the vote merely because they own property. They don't have to live in Vancouver.

Non-owner voters have grown in the same time from 134,869 in '68 to 147,425 in '70. This is an increase from 52.5% to 55.2%.

The category of residents or non-owners is not exactly the same as tenants, but it is very close. Tenants are growing as more people are pushed by a worsening economic situation away from the possibility of owning a home.



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Please include zone numbers on all correspondence.

## IS IT ANY WONDER

The Editor,
"Georgia Straight",
56a Powell Street,
Vancouver, B.C.

November 19, 1970

Ref: Readers' letters. Herr Humperbullshit.

Dear Editor,

Englefart Humpershit's wild remarks about Berlin, Hitler's ovens, and "Hunnish notions" (Nov. 11-18 issue) got me all worked up. I am from Berlin, maybe I should apologise. The Huns never got there. And as far as Hitler's "ovens" are concerned – let me tell you, Herr Englefart Humpersuperbullshit, that racial extermination methods were already practised in North America before your grandfather was kicked out of Europe and joined the master race over here.

The sober truth is that in this world of ours there is no more room for this quagmire of hatreds and prejudices which older generations have left to us. Our concern is the FUTURE. Our task is to make sure – as far as this is possible – that coming generations find it possible to live together without hating and murdering each other.

Maybe Herr Humpergoddamfuckingsuperbullshit disagrees with me. Maybe he figures the hatreds of our ancestors ought to be perpetuated. But in this case he has no business to spread his poison in a paper like the GEORGIA STRAIGHT – which has always seemed to me to stand above traditional stupidities.

Love and peace, yes, but I wonder . . .
Paul E. ORTH.

P.S. Why don't you poison that bastard with poultry shit?!! If he calls Germans Huns he will also call Indians "Siwash", which means savage. Tell him he's a GANGSTER. Okay, we're even now.

ENGLEDINK'S NOTE: 'Gangsterism in the defence of liberty is no vice.' – Thomas Jefferson.

## V.I. PEED OFF

Did you wonder why you were left standing along the highway out of Van. last Sunday night in the pouring rain?

I was going 300 miles in an empty car and I was mad, mad.

I picked up 2 kids around UBC because it was raining and they stole my wallet. They didn't ask for money or nothing!

They didn't just take the money and return the wallet, drivers licence, social security and receipts etc.

It's always some that spoil it for others. When I stop in the rain for guys, I don't expect them to leave me stuck in a strange town without a driver's licence and enough bread to get gas – or food! If they need cash, they might try asking for it.

If anyone should come across any of it – the initials are V.I., and I'd still appreciate them returned – the address is on them.

Stung and still thinking,
V.I., Kamloops

## FIGHTING PRIEST

(Excerpts from a letter from a young Quebecois priest who is chaplain of one of Quebec's biggest – and most medieval – prisons:)

Dear Steve,

. . . we are in a period of repression. We must fight for a free expression of our thought not with a physical violence but by information and with intelligence. I cannot agree with the methods of FLQ but I am against, too, the psychological violence caused by the inequality and social injustices. Our capitalist system is the cause of this.

I am always more sure that not very far (in the future), we will have our independence in Quebec. We must work for that.

With my affection
Paul
Montreal

## WAR TALES

Montreal
Nov. 27/1970.

Hi Peter,

Here are a few items for local color from Quebec.

While streets seem clear and calm, 'spot checking' goes on all the time, foreign kids working at the Ho Chi Minh library are picked up regularly, and today testimony from 10 'detainees' that they have been 'ONLY' slapped, and hair pulled, traced to 'ONLY' one policeman (pig for sure) is being investigated . . .

A gal working in OUR GENERATION had a very unpleasant 3 hour grilling, mostly about her life style and sex habits, after 8 guys came in with sub-machine guns . . .

Am trying to get FRAP's excellent small book called SALARIES AU POUVOIR (Power to the Salary-Workers), translated and distributed across Canada. In the meantime, do you want a French copy for $1.00 – will send one out, if so.

Also, trying to organize a 'silent vigil' around the Parthenais police building when Simone Chartrand goes on her weekly visits to Michel, and to move the Quebec Defence League for Civil Rights (headed by Jacques Hebert, friend of Trudeau) to be a little more militant – have been to their mass meetings where Rene Levesque held forth in usual rhetorical fashion, and to a McGill Teach-In – all of which is still just talk-talk, which is never my life style . . .

Rushing to get to the post office – keep in touch – all the best.

Viva la causa!!
Claire

## ENCORE!

Dear Straight:

Congratulations and thanks for printing Tarantula. Print more.

As for Cashman and his boys, FUCK EM!

If Dylan doesn't want it printed, let him tell you himself.

Sincerely,
Ralph Goldstein.

(Ed. note: We can't print more – the supplement we printed last issue was the entire book!)

# YIPPIE!! PICTURED

by PETER BURTON

Ever since Canadians lost their "democratic" rights under the War Measures Act, the police photography costs must surely have skyrocketed. At an ecology march an old R.C.M.P. S&I (Security & Investigation) type was lurking around with a mini-camera snapping secret shots of the liberal set.

Later, there were numerous cops with cameras ranging from minis to video-tape machines at the V.L.F. demonstration supporting the F.L.Q.

Sometimes, however, it seems a little absurd even for the police. Zaria, the Y.I.P. candidate for mayor had come to the Pig Palace to engage in a boxing duel with Tom Campbell last Thursday.

Campbell, his heart undoubtedly trembling with fear in the face of inevitable and ignominious defeat, failed to show. Probably because they recognized his craven nature, only about ten Yippies were there to lend support to Zaria.

Within a very few minutes a fat, plain-clothes cop was outside the building about twenty feet from the small handful of people. He bagan taking pictures of everyone and probably even snapped the SUN reporter who had showed up.

So we now have a situation where the police-state mind is allowed to run away with itself. The citizenry gathers in a totally legal manner, operating within long-established traditions of dissent.

But those who cannot tolerate freedom prepare for the day when they won't have to allow it. Their preparation is concentrated in 'information gathering' (spying). And they'll spy on everybody.

A question remains though. Where do they spend our money for their cameras and film?

# GAGLARDI SKIPS CLASSES AT CENTENNIAL

by LYNN ATKINS

A packed gymnasium of students at Centennial School, Coquitlam, waited for over an hour last Thursday for Phil Gaglardi, B.C.'s minister of health and welfare, to address them. He never made it.

Organizers of the encounter from Centennial's Food For Thought Society called the minister's office repeatedly during the lunch hour in an attempt to salvage the assembly, which had taken about a week to arrange. The meeting had been confirmed in writing on November 23; but when Mr. Gaglardi was finally contacted, he said he had left his office at 10:30 that morning without being reminded of his appointment.

Richard Craig, president of the Food For Thought Society, said that Mr. Gaglardi had asked him to set up another meeting, but emphasized that the Society would have to discuss whether they wanted to invite him again.

Fortunately for the assembled students, not everyone was as forgetful as the minister. A delegation from the Unemployed Citizens' Welfare Improvement Council (UCWIC) arrived on time to hear what Mr. Gaglardi had to say, and to cover any ground the student questioners might miss. Their presence, complete with picket signs and bull horn, was at first misconstrued as an attempt to disrupt and take over the meeting.

Despite this apprehension there was no attempt made to bar either pickets or UCWIC members from the school. Instead the student chairman simply cautioned non-students to let students have their fair share of the floor time. He then invited Peter Pratchet to fill in for the absent Gaglardi by giving the students an idea of what it was like to be on the receiving end of B.C. welfare policy.

Pratchet immediately told the students that he had no intention of disrupting their meeting. He might have added that it was a welcome relief to attend a meeting where all the public, opponents as well as supporters, were free to participate, and where no wall of police kept citizens from speaking to their elected representatives. (Two times this past summer UCWIC delegates have been turned away from Gaglardi's Hornby Street office by police; both times he was "out for lunch".)

A number of remarks from the audience raised the old chestnut of how protestors justified the use of violence. Marg Mitchell, one of UCWIC's candidates for Vancouver alderman, replied:

"The majority of people living on welfare live in sub-standard conditions. They live the best they can and after all, the job of living on welfare is about the hardest job on this earth. They live within wages you wouldn't feed your pet dog on.

"It is impossible with the present rates that we live under to raise our families properly; we go on and go on reproducing poverty, which is all we do.

"And when you talk about violence, recognize that the most violent way of living is living as the poor."

Most of the questions that followed during the rest of the discussion centered around the education-employment axis. Students were acutely aware that the old guarantee of "a better education equals a better job" is now a deceptive myth. One student pointed out that there is essentially no difference between the person who simply wants a job, any job, and the person who wants a meaningful job: both are now effectively denied a place in our society.

After the assembly broke up, I talked with Bill Melville, principal of the school. He said he was pleased with the way things turned out, despite Mr. Gaglardi's absence.

His main concern, he said, was that outside groups not con students for their own purposes. He cited rock groups who use student dances as a springboard for their publicity and then charge 80% of the take, as an example of this exploitation.

Regardless of any confrontations that might occur at future meetings called by the Food for Thought Society, he said it was his intention to let the students handle the situation. His job was to point out that public and Department of Education reactions to such events are delicately balanced, and that a mistake, in their eyes, could set back student powers considerably.

From what I saw at Centennial School, I don't think Mr. Melville has too much to worry about. Mr. Gaglardi, on the other hand, had better look for another loophole in his appointment book if he thinks selling his "Rehabilitation and Social Improvement" rhetoric to these students is going to be a pushover.

# UNION OF THE UNEMPLOYED

by LYNN ATKINS

Are the trade unions finally taking on their avowed job of organizing the unorganized? Bruce Elphinstone, member of Vancouver Local 1217 of the International Woodworkers of America (IWA) thinks that the pressures of unemployment are moving many unionists in this direction.

In his local, over 1000 of the 7000 membership are out of work; many of them have been off the job since the towboat strike this past summer.

To cope with the problems arising from such a long period of unemployment, an unemployed committee office has been set up under the leadership of Wally Vogt, an unemployed worker from the Ash Street plant of Weldwood of Canada.

Counselling is available for workers who need to apply for unemployment insurance, welfare or manpower retraining.

While such committees are not unusual among trade unions with high rates of unemployment, the IWA committee is exceptional in several respects.

It actively endorses the position of the B.C. Federation of Labour that trade unionists should take the lead in organizing the unemployed. To date this has taken the form of inviting non-unionists to participate in co-ordinated actions on behalf of the unemployed. An example of this was the demonstration for more jobs at the opening of Douglas College two weeks ago.

Bruce Elphinstone hopes that a union of the unemployed, open to any unemployed person, trade unionist or not, may result from further cooperation of this kind.

This particular proposal and others will be discussed at an educational seminar this Friday. The seminar for IWA members is itself a fairly unusual event.

Wally Vogt sees the purpose of the seminar as twofold. It is first an opportunity to make strong unionists of members who have previously known little about their union. In addition it will expose unemployed unionists to the idea that there is not much difference between themselves and unemployed students or unemployed people on welfare.

# SFU professors hanging by a Strand

by TONY TUGWELL

The results of a dimissal hearing at Simon Fraser University, made public a couple of weeks ago, largely vindicate the actions of striking professors in the PSA department over a year ago.

President Kenneth Strand and the SFU administration have been trying to get rid of the eight professors involved for more than a year now.

The Rosenbluth Committee found that there was "no cause for dismissal" in the case of Professor Nathan Popkin.

In doing so the hearing surveyed the events surrounding the suspension of the eight professors. And they said that the professors were justified in believing that a purge of the department was being carried out by the administration.

The hearing was set up by Strand as one of the procedural steps in getting rid of Popkin. Like an earlier hearing this summer, it backfired on Strand.

The Rosenbluth hearing noted that moves had been made by the PSA department to involve students in decision-making in the department. The administration objected. They refused to accept the faculty's nominee as chairman of the department, Professor Mordecai Briemberg. and they put the department under Trusteeship.

In the fall of '69 some of the faculty and most of the students went on strike. Striking professors were suspended.

On the strike itself the hearing became somewhat liberal. They considered it a rash act, although provoked by the administration. But they did not consider it grounds for dismissal.

Talking about academic strikes the hearing said: "But it can hardly be maintained that the services of a professor of political science are indespensable even to the same degree as those of a garbage collector."

Despite the Rosenbluth Committee results, the Canadian Association of University Teachers decided not to call a boycott of SFU. The vote was close. Several other professional associations have already called for a boycott.

After the results of the hearing, Popkin was reinstated. He sent a telegram to Strand stating that the rest of the faculty should also be reinstated.

Popkin's hearing lasted an equivalent of about 7 weeks. The striking faculty estimate the direct costs to the administration were at least $1000 a day. This includes fees to $100 a day to each of the 3 men on the hearing, as well as legal and secretarial charges.

Strand was represented, as he has been in all these cases, by Peter Leask, a lawyer from the firm of Shrum, Little and Hebenton. The Shrum in this firm is the son of Gordon Shrum, B.C. Hydro Chairman and first Chancellor of Simon Fraser University.

Leask himself appears to be in a very strange position. He did a number of defenses for people busted in "riots" downtown this summer. He also sometimes acts in legal cases for the Vancouver Liberation Front.

In the SFU case however he is acting very much on the side of the establishment.

Popkin in the hearings was represented by Economics Professor Michael Lebowitz. To have hired a lawyer for a proper defense it would have cost him between $10,000 and $15,000, Popkin estimated.

An earlier hearing, the Palmer committee, also judged against Strand this summer. They said that Strand's attitude made a fair hearing impossible and said the other 7 PSA professors should be reinstated.

Strand balked at this decision and ordered 6 of the 7 to accept a new hearing. A seventh, John Leggett, was reinstated, only because his contract ran out at the end of August. The contracts for the other 6 will run out next August.

Two professors, Kathleen Aberle and David Potter, refused a new hearing. They were promptly fired by Strand.

Four others, Mordecai Briemberg, Saghir Ahmed, Prudence Wheeldon and Louis Feldhammer, accept new hearings. They are all slated to have separate hearings sometime this winter.

Perhaps Strand is looking for at least one hearing decision in his favour. If he gets it it will be at huge financial expense to the university.

Professor Bill Livant from the University of Saskatchewan, who is to represent 3 of the remaining 4 professors on their dismissal hearings, wrote to Strand about the expense involved in trying to get rid of these professors.

"Have your come out of your house on Burnaby Mountain recently, to walk the streets of Vancouver?" he asked Strand. "Have you felt the mood of thousands of hungry men and women without work? Why do you squander money that in decency belongs to them? Why don't you drop these costly dismissal proceedings now."

# VLF STILL one GUN SHY

by TONY TUGWELL

One member of the Vancouver Liberation Front is still missing the gun picked up by the cops when they raided a VLF collective over a month ago.

They have gone through a number of different possible reasons for holding on to the gun.

At first they said it was an illegal weapon, an automatic weapon. But the gun is an M1, a legal semi-automatic bought in a downtown store.

According to the owner of the gun, who doesn't want his name used, the cops decided then to use a little-known section of the code dealing with mental health to keep the gun out of his hands.

The section was introduced to keep weapons out of the hands of people who are mentally incompetent. It talks about where the weapon would be either dangerous to the person owning the gun or to the public.

A court order would have been required stating that the particular VLF member was judged mentally incompetent and incapable of handling arms.

If this had been brought to court, it would have been the first time this law had been used politically. But it would have been in the fine tradition of those public psychologists whose trade is so easily offered up to serve the establishment. For years they have been telling us that those who rebel are sick.

Now, however, it appears that the gun will eventually be returned. The cops are now just asking that the bill of sale be produced.

This hasn't been the only harassment of the VLF. Most of it has occurred around one collective in Kitsilano. People in the house report surveillance from cops parked in the back alley, as well as cops taking pictures of people outside the house.

One person also said he hadn't received some mail that he knew had been sent. And they said a lot of mail had been opened.

The mail that never arrived was two cheques from the Veterans Benefits Association. One VLFer is a former U.S. soldier who fought on the wrong side in Vietnam and has since changed his mind and joined the revolution.

While in Vietnam he was wounded and is receiving a disabled veteran's pension. He had received the benefits for four months straight, delivered by mail to a VLF collective in Kits.

Then the cheque didn't come for two months. And when he inquired, the Veterans Association sent back a letter saying that two cheques were returned as undeliverable.

The veteran, now revolutionary, said he thought the police had been tampering with his mail to deprive him of a source of income. He has not yet received his December cheque which should have arrived at the first of the month; this is 3 months in a row.

When he phoned the postal station to complain, the VLFer reports that the postal employee said: "What do you think this is, a Police State where people can tamper with the mail?"

# Churches Support Guerillas

Very seldom in the past few years have Christians acting as such had much impact on the real struggles of people to change their conditions. Perhaps some examples are the Berrigan brothers and Father Groppi in the U.S.

But two recent decisions by the World Council of Churches, the organization of most of the major Protestant denominations, indicate that perhaps the weight and money of large religious groups will begin to be a help rather than a hindrance.

The most recent decision was taken on a joint proposal from the Canadian Council of Churches of Canada and the American National Council of Churches of Christ. It was proposed that the member churches raise over $200,00 to aid the "50,000 to 100,00 American draft dodgers and deserters presently in Canada."

This acknowledgement of the position as refugees of war resistors could lead to more substantial aid for U.S. war resistors. But it took a long time and is too late in some ways.

Prior to the dodger-deserter move the Geneva-based Council took a much more positive step. It accepted a report made by Anglican missionaries in Africa which said that Christian churches should give financial aid to national liberation movements in Africa. And the report went so far as to say that the money should be given even when the church group knows that it could be used to buy arms which might be used to attack the racist regimes in Rhodesia, South Africa, or the Portugese colonies.

The report was accepted only after the Anglican missionaries refused to delete the section referring to arms. On the whole it indicates that the movements for national liberation are growing in strength in Africa which should aid Third World struggles elsewhere and eventually will help us here.

Now if the Catholic Church comes out in support of the F.L.Q. . . . . .

# RANKIN FEARS DE-FEET

by GRATTON GRAY

Aldermanic candidate Harry Rankin fears that he may lose his seat in today's civic election because the majority of Vancouver citizens vote with their feet.

Rankin is Vancouver's best-known aldermanic candidate but placed only fourth in the 1968 election because his strongest support languishes in east side districts where less than 40% of the people use their voting rights.

"They put their feet up on a stool and watch television instead," says Rankin. "The working man hasn't yet become involved in politics. He doesn't feel that civic government is his problem."

Statistics show that the highest turnout at the polls is among middle-class, middle-aged property owners, most of whom support NPA. Poor and poorly educated people who rent rather than own their homes seldom bother to vote. An estimated 5,000 newly eligible voters aged 19 and 20 probably won't help much because, although they share Rankin's views, they are notorious for their absence at the polls.

Rankin predicts that there will be no change in the situation until young people and the working man recognize political figures who express their values and offer real leadership. Until then, their apathy will allow big business and real estate interests to run the city.

But unquestionably another unknown spur is needed to close the gap between these people and the polling booth. Although Rankin is acknowledged to express their views in government, less than 20% will get off their asses long enough to walk a couple of blocks to the polling booth and mark an "X" beside his name on the ballot. The other 80% are apparently content to bring their individual problems to Rankin AFTER failing to register their disapproval of the system which causes the problems.

For example, Saturday the scene in Rankin's office looked as if it were a crowd waiting to be blessed in St. Peter's Square. Old men, old women, teenagers, mothers with babies waited in his outer office with such burning problems you could almost smell the smoke. The gloom cleared visibly when Rankin appeared. "Who's first?" he asked. The group yielded seniority to the most elderly indigent, who toddled off behind Rankin into a private office. Rankin doesn't ask them for money, nor does he ask them to vote for him.

The scene is much the same at his east end Vancouver home where I interviewed him six months ago; he continually interrupted himself in mid-sentence to answer the phone or deal with the problems of people who came to the door.

Rankin is shaggy and sturdy and vital-looking and seemingly has time for everything. He works from 6 a.m. to 10 p.m. and wastes no time in self-indulgences or self-admiration. He neither drinks nor smokes, spends no time pasting press clips into scrapbooks nor contemplating awards or trophies he has won. "That's a dreadful waste of time and besides, I haven't won any prizes," he grins.

Rankin's total campaign fund of $5,000 was shared with a Committee of Progressive Electors (COPE) electoral slate of twelve candidates. Most of the money came in the form of $1 and $5 bills – about eight people gave $100 each. Volunteer workers help stretch the money because they give their time free.

Rankin believes that there is a tremendous source of untapped idealism among both old and young people. That idealism could and should be channelled into creating a better Vancouver for the benefit of the average citizen, he says.

But so long as the average citizen continues to vote with his feet, City Hall will use him as a doormat.

HAVE YOU VOTED TODAY?

# GET IT BREED

## ENGLEDINK CARRIES JOHNNY MACKENZIE IN PUCK POCKET... BOTH BEATLES AND BIRDHUMPER GET COMEUPPANCE

As you can no doubt imagine, your lacklustre friend (read Engledink Birdhumper), though certainly a fellow of a gentler cast, is most certainly not a person of means. No indeed. Like many these days, your black sky buddy is often in the unenviable position of having rain water seep through his shoes, of having a tight knot in his hungry stomach, of having little more in his pockets than a few coppers, his I.D. and an autographed portrait of his favorite hockey player Johnny McKenzie (of the Boston Bruins, for the non-cogniscent).

Given this penurious station in life your cloud-covered companion has been forced into the necessity of locating inexpensive living accommodation so that he might stretch his meager wages a little further. What is available in terms of habitation and in ability to spend ($45-$65 per month) is of abysmally low quality in this city. For that amount, a person is very lucky to obtain anything more than a dingy single room, illuminated by bare General Electric 60 watt bulbs. The floors are of old and worn linoleum, the beds creeky, whatever furniture there is appears to have been dug out of the mud at Vimy Ridge; waiting for enough hot water to have a half decent bath is like waiting for the Mesozoic Age to pass into the Cenozoic (circa 60 million years).

Of course, the most reasonable solution around this embarrassing conundrum is communal living, or something close to it.

The first step in communal living, as is well known, is to locate and rent a habitable house at a good price. And after having lived with Geoffrey Chalcedony, his lady Lise and their new child for a month, it became necessary that I find new living quarters. I decided that a time had come in my life when I had to forgo living in surroundings worthy only of Jesus Christ and perhaps the moment might be ripe to make a stab at renting a house along with others in the hope that I might live out my remaining years in some slight comfort.

The morning following this vocabulary flung decision I consulted with Barry 'Crickit' Cramer, of this paper, and asked him if he cared to join in this enterprise with me. He said: 'Why sure, Engledink, let's give it the old whirleroo.'

I then began hunting for a house in earnest (Earnest is a little town in Wisconsin that nobody knows about.) After a few days of keeping my eyes open, I found a rather handsome three floor house in the one hundred block West Tenth. It was empty and I went next door to inquire who might be the landlord. This house was empty as well. I trundled to the next house. It too, was barren of the human presence.

Exhausted from these travails I retreated back across the street to Chalcedony's place where, in their quiet company, we consumed a lovely meal of greens, bread and coffee. At that moment I firmly resolved to go to the land registry office the next morning and locate the owner of these three huge empty houses.

Well, you can cross your blessed heart as much as you like but you won't in any way ease the pain I endured the following ante meridian as I stepped out of Chalcedony's domicile dressed in a lovely morning suit wearing a rather fine specimen of a 1940's tie that I had stolen from Jack Worcester sauce.

There were a number of burly workers calmly bashing out the windows!

With every crumbling pane my dreams of a communal house shattered. With every shattered window frame my dreams of a quiet existence crumbled. I felt as if my very being were being sucked into a miasma of dingy single rooms.

As you might have guessed, these three large and still sturdy houses were being demolished to set up some crummy low rise apartment. I spat in their direction and fled the scene of carnage.

But as if that weren't enough. Two days later, as I was wending my way home from a hard day at the office, I was stopped dead in my tracks when I spotted three placards embedded in the lots, that read:

RE-ELECT 'OUR' MAYOR
TOM CAMPBELL

and that, folks, is how symbols of oppression, administrative arrogance and carelessness for the real problems of any given citizen develop.

Tom Campbell, whatever the outcome of this week's election, is not and was not 'our' mayor. He is your mayor. 'Your' being those people who do not have to live in hovels worthy only of Jesus Christ.

In the meantime I have had to settle for a hovel worthy only of Jesus Christ – an identification I neither want nor deserve.

ABIRDERROR

Last week I reported that a nationally known police network had subpoenaed the film clips of the Jericho meringue from a nationally known television network.

It turns out this is not true. My informant, who accessed the corrective information to me, carefully checked out the matter and tells me the film is still in their library.

Ever since TV film-makers got wind of reported collusion between the RCMP and the CIA to obtain all filmed documentation of the May 9 Blaine invasion there have been strict internal controls placed on both networks – CBC and CTV – as to who sees what reportage.

The film-makers, bless their souls, became very uptight about the unauthorized possession of their films because it would seriously damage their ostensible 'objectivity' in critical news events.

In other words, if the film were going to the police, hippies, yippies, commies and other pinko radicals would have every right to confiscate film by whatever means necessary. Just like Frank Sinatra.

So take rest, my friends, ever since the CIA-RCMP axis action no film has been accessed to the police and will not be unless a very lengthy court procedure has taken place.

*Portrait of Engledink moments after waking up Sunday morning.*

JOHNPAULGEORGERINGO AND ENGLEDINK

Remember the days when it was the 'in' thing to say the Beatles were ohso original? Even Leonard Bernstein said so.

Well, I'm beginning to have creeping doubts. In the first place the 'fifth' Beatle was never Brian Epstein but George Martin, their producer. Any close scrutiny of the musical effects of the old Goon Show or Spike Mulligan records will reveal that the Sgt. Pepper album was around some time before Ringo Starr ever joined up with the 'boys'.

And THEN. On Saturday evening as I was perusing through an anthology of English poetry with a lady of my own age, we came upon what has to be the coolest lifting job since Eve raised the Apple to Adam's lips.

Once upon a time, around the time that Big Bill Shakespeare breathed green England's tingly air, there lived another poet and dramatist by the name of Thomas Dekker (1572?-1632?). And one day he wrote a poem called 'Golden Slumbers'. The first verse goes like this:

Golden slumbers kiss your eyes,
Smiles awake you when you rise.
Sleep, pretty wantons, do not cry,
And I will sing a lullaby.
Rock them, rock them, lullaby.'

Now one day in circa 1969 fab fellowes John and Paul got together and authored a song called 'Golden Slumbers' for the Abbey Road album. My goodness isn't this odd? Here are the lyrics from that short song:

Once, there was a way to get back homeward.
Once, there was a way to get back home.
Sleep, pretty darling, do not cry,
And I will sing a lullaby.

Golden slumbers fill your eyes,
Smiles awake you when you rise;
Sleep, pretty darling, do not cry,
And I will sing a lullaby.

The words and lyrics are, of course, duly copyrighted under John and Paul's names with no mention of our friend, Mr. Dekker.

Not even 'with a little help from our friends'.

AND O THOSE LITTLE DEVILS HUMPER

And for a further bit of policing on the Beatles. If anyone really cares to know the source of 'Come Together' and especially the line: 'Here come old flat-top a-groovin' up slowly' just give me a write and you'll know in a flash.

SAY CHEESE, PLEASE, MR. BIRDHUMPER

All last summer fifteen photographers, artists and poets, funded by the National Film Board, strew themselves throughout B.C. taking photographs of what struck them as characteristic of what our province really is. These photographs were to be assembled as a book – each photographer would have his individual booklet – all all pictures taken would be shown in an exhibition called 'B.C. Almanac (h)' in Ottawa in November.

Well, in true West Coast ballsy, raunchy fashion the photographs arrived in geriatric East and the cultural autocrats nearly burst their sexually repressed spleens with what they saw. And back east, believe me, when one of those spleens bursts, it generally signifies that the individuals in question haven't seen anything more racy than a Dennis the Menace peep show.

Not that the photos are 'racy' or 'erotic' but rather what offended the Kulturocrat was that the nude shots were natural and not done with all those wierd studio lights, which makes for very nice phony black and white textures. They couldn't quite understand why someone (Judith Eglinton, for instance, whose photographs were featured in the Straight last summer) would want to take an unalloyed picture of a pregnant woman lying in a field of daisies. Or why, for that matter, people walk around in the nude without feeling a bit ashamed about it – especially if they aren't collecting modelling fees.

An attempt to cut out some of the shots was made by our cultural guardians – but that came to no avail – and after days of unnecessary politicking B.C. Almanac (h) opened on November 17. Here is an example of the mentality of the archetypal kulturocrat:

'In no way, are these pictorial scenes of Beautiful British Columbia. Rather it is a collection of booklets by what appears to be amateur photographers who belong to the 'beat' (sic) generation. Natives of B.C. will be up in arms because many of these photos rely heavily on nudity and squalor (note the swift equation – E.B.). This may be a reflection of how these photographers live but it is not a picture of how the majority of people live in that lovely province. And if these are supposed to be the beautiful people, then I prefer to stay my less-than-beautiful self.'

That was a television review by Walford Reeves of Ottawa.

Walford, as you may have guessed, is a moonlighting civil servant who figures he really knows what's going on. As a matter of fact, he knows what's going on so much that he wanted to bring the whole matter up before the House of Commons! No kidding.

Fortunately, for his own life, Reeves eventually thought better of it and recapitulated.

But the grating irony of the whole mess is that there are no shots in the entire collection that even approximate the shoddy eroticism that anyone can go and see at nearly any movie house in Canada. It's just when you meet up with people who think they are tapped into God's artistic pipeline that you run into trouble.

ENGLESEZ HASTALAVISTAHUMPER

Well, wasn't that a fantastic, fast-running column? Moving more swiftly than light you probably don't remember reading it. Why don't you read it again? Sure c'mon give it another whirleroo.

I'm going to – I now have to proofread the fuckin' thing! (I don't believe it – ed.)

So love and peace 'til next week and Tom Campbell, I know you didn't sleep on Sunday night, so I wish you sweet lullabies of defeat. As you told me: 'Keep out of politics.'

yrs
Engledink

# LETTER FROM LEARY

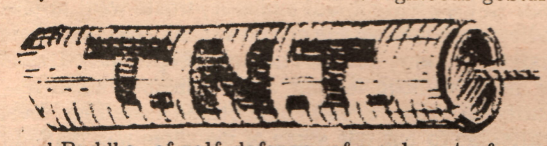
This is Timothy Leary, speaking to you from La Madrogue – a beautiful fishing port outside of Algiers, Algeria. My first message is to Allen Ginsberg. I want Allen to know that I am alive and well with Rosemary and that rumors to the contrary that I have been offed by the CIA are grossly exaggerated.

To continue running down some of the many rumors that have spiraled around our recent activities – yes, I did carry over the wall from the POW camp the message which has been widely reprinted in the underground press. My escape from prison and Rosemary's and my escape from the country was engineered, executed, designed and aesthetically carried off by the noble and beautiful Weatherman Underground. And since we have been in Algeria we have been under the wise, benign, and loving protection of the Black Panthers, led by the genial genius Eldridge Cleaver.

It is true that in the company of Field Marshall DC of the Black Panther Party, Jennifer Dohrn and Marty Kenner, I embarked on an adventurous trip throughout the Middle East to visit the Palestinian guerillas. ALL statements that we were ejected from Arab countries or received hostilly are distortions by the wicked, pig, capitalist, bourgeois press. We were received everyplace with open fraternal arms.

Many people have asked me since our escape what brought about the change in my attitude which now appears to be more militant than before. Rosemary and I can see no change in our behaviour or in our attitude. The United States government has changed in the last ten years. We have always followed a philosophy of live and let live, love and let love, feel good; but never did we suggest or imply that it was our duty or our trip to become masochistic pigeons or to sit by quietly like good Germans and let a genocidal, robot police establishment wipe us out one by one. As long as there was any pretense at Constitutional law and order in the United States we went along with it, but it became apparent to everyone about a year ago that such pretenses had worn thin, and that there is not protection for the individual citizen who cares about freedom in the United States today. We urge no one to continue this farce; there is no excuse to collaborate with the course of justice in the United States, or to cooperate with the judicial system which is clearly not concerned with justice or freedom.

There is much talk these days about violence back in Babylon. You know that's all a vamp and a fraud. When a few beautiful Weathermen blow up a statue of a pig in Chicago that's considered to be violence; but the government everyday accelerates its deliberate program of arming policemen, arming fascist governments throughout the world. One hundred percent of all violent weapons are owned and operated by governments; and to fight against a machine, to disconnect a mechanical robot, is not a violent act. It is a righteous gesture of




sacred Buddha, of self-defense, of manly art, of womanly duty to off a pig who threatens your life or your freedom.

It hardly seems necessary to repeat what is obvious to any clear-seeing person that the vanguard leadership of the freedom movement in the United States is provided by the Black Panthers who for three years now have stood up to protect their homes and their offices against genocidal attack. You can talk and protest as loud as you want to but when it comes right down to it, it has been the Panthers who have shown us in Zen, existential fashion that if you don't stand up and defend yourself you will lose your freedom, if not your life.

In the past few years we have seen two great movements emerge in the United States sweeping towards peace and freedom. One is a cultural revolution of people who have turned on and dropped out of the pig establishment, looking for personal balance and internal freedom at the same time that many of their brothers and sisters have enlisted in the external struggle, the political revolution. There can not be one without the other. The political revolutionary who is not turned on is a political robot and the power system he espouses will be no improvement on the robot system he seeks to destroy. The political revolutionary must be turned on to seek and tap his internal energy; by the same token, the hippie movement, a process of internal discovery and personal religion, if it is not tied to a social movement, becomes self-indulgent, self-preoccupied and the energies cannot be channelled and kept moving. Much to our joy we have seen emerging in the last few months in the very mid-Western heart of Babylon, a movement of acid revolutionaries, turned-on freedom fighters, the Weatherman Underground, beautiful and holy young people in certain touch with their internal energies and in precise control of the machinery for destroying the external genocidal system. You read the Tibetan Book of the Dead and you learn how acid produces the spiritual White Light, then you read Marighella and learn how dynamite produces the illuminating blast that blows up the external system. Blow your mind and blow up the prisons and controlling systems of the genocidal culture. The number one target of our activity and center for our prayers is the prisons, the POW camps, of Babylon. There is no excuse for one brother or sister to remain a prisoner of the genocidal system. Our strongest and most beautiful leaders are now imprisoned. We must free them. Free Bobby! Free John Sinclair! Free Ericka! Free Angela Davis!

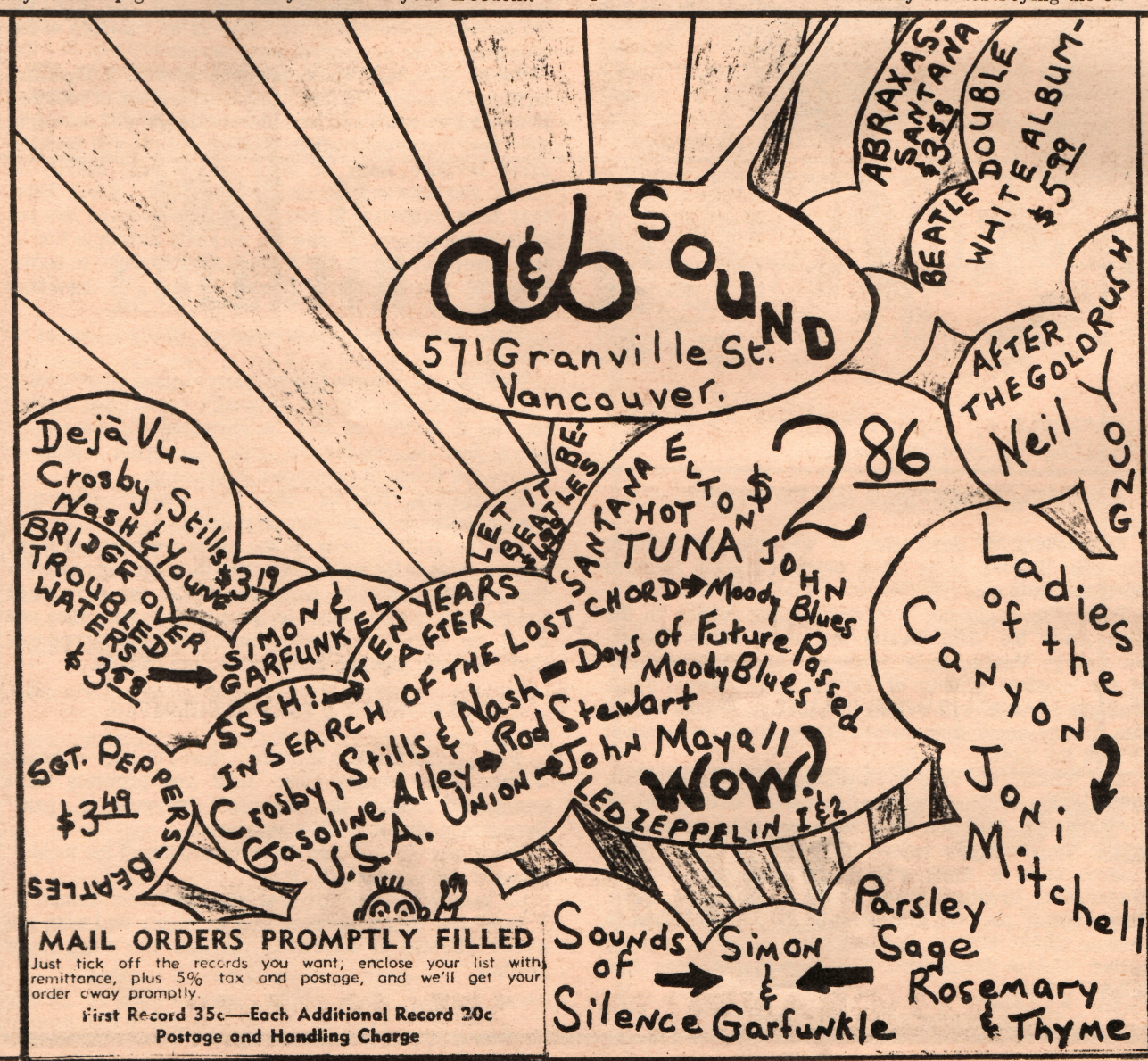
Rosemary and I are now living in the Third World. It's been a revelation and an education to be here. You can sense that the air is fresher and the atmosphere lighter. It is a relief to be away from the heavy-metal, pig-repressive, atmosphere that is pervading Amerika today.

We have been very impressed at learning at close hand and face to face about the global international nature of the liberation movement. All through the Middle East, as a matter of fact in every country of the world, there are people like ourselves dedicated to fight and win freedom. A global conversation is taking place. What happens at Kent State is listened to by liberation fighters in Brazil; what happens in Uruguay stimulates and encourages liberation movements in Ireland and Athens. It really does exist – a tremendous global brotherhood and sisterhood of people who want to live and let live and who are determined they will not compromise or bow down to a police state, militaristic government. One thing that you must know is that throughout the world freedom-loving people look to America; they recognize that the Amerikan government is the great oppressor of freedom throughout the world and they also recognize that the Amerikan government can only be toppled and replaced by American youth and American blacks.

There's just not much time to hang around. Keep it moving! Everytime the government acts, we must react. Everytime the Weathermen act, there've got to be mass celebrations and public demonstrations of support for these beautiful young white people. And everytime the Panthers struggle for their freedom and ours there must be public and private demonstrations of support for these vanguard heroes of our movement.

Today is November 1, 1970, the anniversary date of the beginning of the Algerian revolution. Sixteen or seventeen years ago the Algerians picked up guns and started their battle for liberation against the powerful French Empire. Brothers and Sisters – they won. Their deeds and their struggle for freedom have inspired similar movements in countries throughout the world. We are all together; it is one world of brotherhood and sisterhood. And freedom will come, even to J. Edgar Hoover's Babylon.

In closing, Rosemary has a message for our friends in Babylon: Smoke it! SMOKE IT! AND BLOW IT UP!




## CYC'S NEW ENV. TEAM

by JEANNINE MITCHELL

Among the new volunteers added to the CYC staff in B.C. are two who plan to work with environmental groups and projects. Bill Darnell was previously the only volunteer allotted to this fast-growing field.

Darnell, whose activity has centered around the Take Back the Earth Committee, now primarily concerned with establishing a pedestrian mall downtown, will be joined by Phil Seipp and Georgia Swedish.

Seipp's plans are to work primarily with high school students, turning kids on to environmental awareness and helping them organize.

According to Darnell, Seipp would like to work on an environmental "police force" project. This would involve training kids to monitor pollution levels of particularly offensive industries, with the intent of collecting data suitable for pressing court charges. Legal aid is available for such action.

"At the least," Darnell said, "it would make the kids aware of the type of laws they are dealing with."

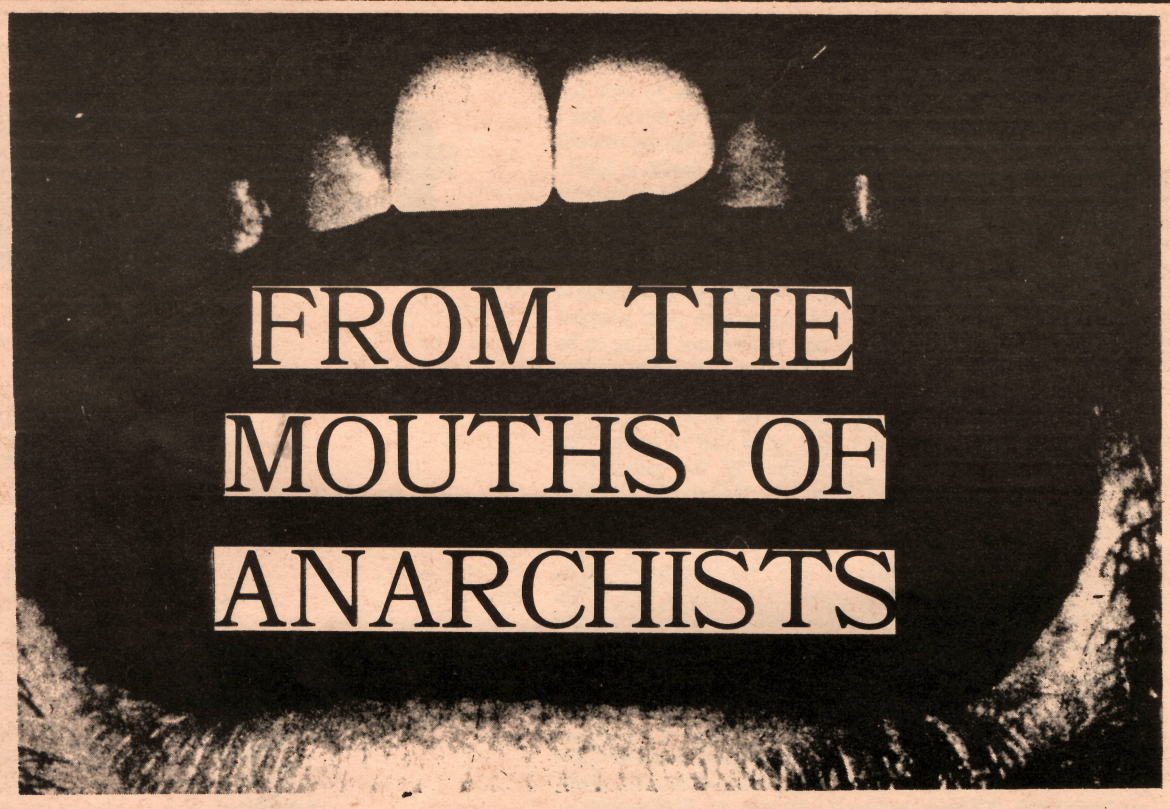
Swedish, Darnell explained, has not yet mapped out a definite plan of action. However, he said her main interest lies with helping build an alternative lifestyle-economics.

(Eco-activists are now discovering the relationship between the present culture and pollution, and are realizing that, through communal arrangements and food and housing co-ops, for example, a high quality of life can be maintained with considerably curtailed consumption.)

The CYC environmental workers will join forces with those eco-activists requiring aid, and will draw in turn on a panel of activists like Jim Bohlen, for support and advice.

Among the groups they hope to meet with in the near future is Joshua, who will devote some of its energies to environmental concerns, possibly carrying on in a TACUY tradition.

More specific information on the new CYC projects will be forthcoming, promised Darnell, as soon as the volunteers get their plans worked out together.



# FROM THE MOUTHS OF ANARCHISTS

"We live in a people-killing culture, and if we use the term culture in its anthropological sense, there is good basis for saying that primitive South Sea Island cultures are considerably more advanced than is our own machine-dominated society. What is implied is that there are certain psychological and ecological universals: laws which define the conditions under which human growth and self-realization can take place, no matter what the level of technology . . .

"When people communicate too much, the prestige and the power of the superior drops . . . When neighbors are organized into groups, and experience small successes in changing the conditions of their neighborhood, the sense of powerlessness and loneliness gives way to solidarity and a sense that something can be done . . .

"In 1918 Mary Parker Follet wrote that democracy has not yet been tried. It has still not been tried."

by C. George Benello

"Many people say that government is necessary because some men cannot be trusted to look after themselves, but anarchists say that government is harmful because no men can be trusted to look after anyone else . . . Freedom without equality means that the poor and weak are less free than the rich and strong, and equality without freedom means that we are all salves together . . . Anarchists have even tended to say that all states are the same, and that there is nothing to choose between them. This is an oversimplification. All states are certainly authoritarian, but some states are just as certainly more authoritarian than others, and every normal person would prefer to live under a less authoritarian rather than a more authoritarian one . . . The main function of the state is in fact to hold down the people, to limit freedom – and all the benevolent functions of the state can be exercised and often have been exercised by voluntary associations. Here the state resembles the medieval church. In the Middle Ages the church was involved in all essential social activities, and it was difficult to believe that the activities were possible without it . . .

"Anarchists actually want much more organisation, though organisation without authority. The prejudice about organisation: people cannot see that organisation does not depend on authority, that it actually works best without authority . . .

"A man may be said to have a right to what he produces by his own labour, but not to what he gets from the labour of others; he has a right to what he needs and uses, but not to what he does not need and cannot use. As soon as a man has more than enough, it either goes to waste or it stops another man having enough. This means that rich men have no right to their property, for they are rich not because they work a lot but because a lot of people work for them; and poor men have a right to rich men's property, for they are poor not because they work little but because they work for others. Indeed, poor people almost always work longer hours at duller jobs in worse conditions than rich people. No one ever became rich or remained rich through his own labour, only by exploiting the labour of others. A man may have a house and a piece of land, the tools of his trade and good health all his life, and he may work as hard as he can as long as he can – he will produce enough for his family, but little more; and then he will not be really self-sufficient, for he will depend on others to provide some of his materials and to take some of his produce in exchange . . .

"The main perpetrators of violence have been those who maintain authority, not those who attack it. The great bomb throwers have not been the tragic individuals driven to desperation, but the military machines of every state in the world throughout history . . . Where pacifists see authority as a weaker version of violence, anarchists see violence as a stronger version of authority . . . It doesn't matter if people are offended; what does matter is if people are injured. There is no need to worry about differences in personal behaviour; the thing to worry about is the gross injustice of authoritarian society . . .

"The type of anarchism which appears when individualists begin to put their ideas into practice is mutualism. This is the view that, instead of relying on the state, society should be organised by individuals entering into voluntary agreement with each other on a basis of equality and reciprocity . . . Economic mutualism may thus be seen as co-operativism minus bureaucracy, or as capitalism minus profit . . . One result of the equal division of free distribution of wealth rather than the accumulation of property would be the end of the class system based on control. This would mean constant vigilance to prevent the growth of bureaucracy in every association, and above all it would mean the reorganization of work without a managerial class . . . Anarchists have two characteristic ideas about work: the first is that most work is unpleasant but could be organised to be more bearable and even pleasureable; and the second is that all work should be organised by the people who actually do it . . . It is a matter not just of fair shares for all, but also of fair work for all . . .

"Most economists have been concerned with production rather than consumption – with the manufacture of things rather than their use. Right-wingers and left-wingers both want workers to produce more whether to make the rich richer or to make the state stronger, and the result is "overproduction" alongside poverty, growing productivity together with growing unemployment, higher blocks of offices at the same time as increasing homelessness, greater yields of crops per acre when more acres are left uncultivated. Anarchists are concerned with consumption rather than production – with the use of things to satisfy the needs of the whole people instead of to increase the profits and power of the rich and strong . . .

"A society with any pretension to decency cannot allow the exploitation of basic needs. It may be acceptable for luxuries to be bought and sold, since we have a choice whether we use them or not; necessities are not mere commodities, since we have no choice about using them. If anything should be taken off the commercial market and out of the hands of exclusive groups, it is surely the land we live on, the food which grows on it, the homes which we built on it, and those essential things which make up the material basis of human life – clothes, tool, amenities, fuel and so on. It is also surely obvious that there is plenty of any necessity for everyone to be able to take what he needs; but that when there is a scarcity, there should be a freely agreed system of rationing so that everyone gets a fair share. It is clear that there is something wrong with any system in which waste and want exist side by side, in which some people have more than they need while other people go without . . .

"The biggest criminals are not burglars but bosses, not gangsters but rulers, not murders but mass-murders. A few minor inustices are exposed and punished by the state, while the many major inustices of present society are disguised and actually perpetrated by the state . . . proper treatment of delinquency should be part of the education and health system, and should not become an institutionalised system of punishment. The last resort would not be imprisonment or death, but boycott or expulsion . . .

by Nicolas Walter

"The future assembly of people in the block, the neighborhood, the district – the revolutionary section to come – will stand on a higher social level than all the present-day committees, syndicates, parties and clubs adorned by the most resounding "revolutionary" titles. They will be the living nucleus of utopia in the decomposing body of bourgeois society . . . Together with disseminating ideas, the most important job of the revolutionary libertarian movement – the anarchists – will be to defend the spontaneity of the popular movement by continually engaging the authoritarians in a theoretical and organization duel – in sum: they will be organized against organization.

by Murray Bookchin

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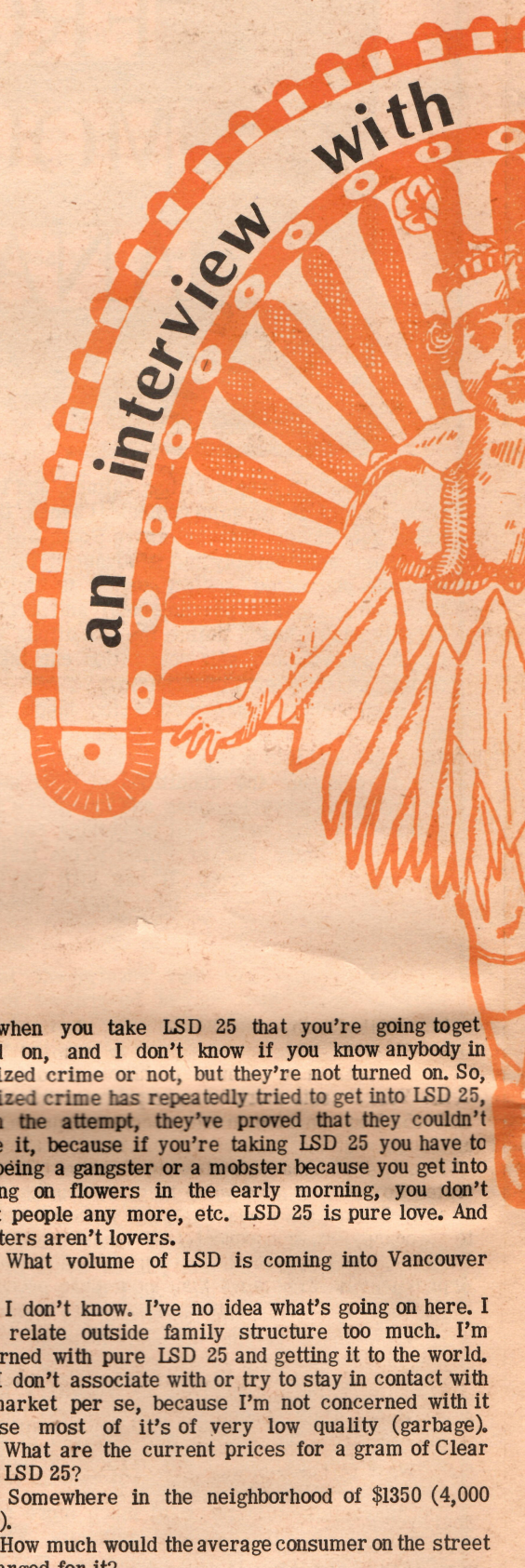
# CLEAR

## an interview with



The following interview was conducted about two weeks ago in Vancouver with the aim of shedding some light on the revolutionary psychedelic scenery trade.

In the past couple of years what was once an honorable and human profession has degenerated into one big rip-off of the youth community by dealers who are only concerned with making money and unloading any shit they can make a profit with on unsuspecting buyers (including their own friends.) Hopefully there will soon be a change in both the responsibility of our dealers and in the quality of LSD they provide for the community. DEAL FOR REAL.

The LSD talked about in this interview is available in Vancouver and can be identified by its distinctive form (you look through it, as it looks through you). It has been tentatively examined (unofficially) at the University of British Columbia and was found to be of sufficient quality to warrant the term 'pure.' (More elaborate investigation is planned.)

All quotes are taken from the works of Dr. Timothy Leary, LSD pioneer who is now living in exile somewhere in Algeria.

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"Throughout human history the shadowy figure of the alchemist, the shaman, the herbalist, the smiling wiseman who has the key to turn you on and make you feel good, has always been the centre of the religious, esthetic, revolutionary impulse. I think that this is the noblest of all human professions and certainly would like to urge any creative young person sincerely interested in evolving himself and helping society grow to consider this ancient and honorable profession."

GEORGIA STRAIGHT: Could you go through how you got into dope dealing?

CLEAR LIGHT: I can't really go into it fully because I am fairly well-known and it would identify me. Generally speaking, I got into it as a way of life. Started smoking marijuana and then taking psychedelics, 65/66, continued working in the straight world, opportunity more than anything, a friend of mine had some hash and I started selling it for him. I went on from there to being a dealer, meeting people who were into LSD, started selling LSD, on a low level, just to friends.

G.S.: What end of the psychedelic scenery business are you into right now?

C.L.: Distribution of pure LSD 25.

G.S.: What kind of responsibilities do you feel you have towards the people you are dealing with, like the people you sell dope to and what do you expect from them in their dealings with the people in the street?

C.L.: LSD 25 is like a big family trip, you know, our responsibility is to keep the product absolutely pure. And to get it to the people that will treat it with the respect and consideration that is due to it. And to handle it as a sacrament within a family structure (the family of man), as it goes from person to person.

G.S.: How would you suggest a person protect himself from getting poor quality LSD?

C.L.: By relating to whom they are getting it from, by how they feel about that person. Like to buy it off the street from a total stranger is not the best way to get it. You get it from friends, someone who's taken the product and knows what it is.

G.S.: There are lots of high school kids wanting to turn on, they're likely to pick up any shit they find on the street; would you suggest that they wait until they find some good acid and some good honest people to turn on with?

C.L.: If you're looking to turn on and you decide that you want to try a drug because you want to know what's happening then, again, relate to the people that have the drug, to your friend that's tried it, sincerely judge the person from whom you receive the drug and find out whether or not he's competent to make a value judgement of what he's doing and then look beyond, don't accept something at face value just because it's the thing to do. Judge the individual. You know about that individual, and if he's an asshole, he's an asshole, and an asshole most probably can't have a good product because he isn't going to get a good product, he's going to be fucked around by the rest of the assholes in the world. Find somebody with a clear eye; find someone with an understanding and an insight into what's going on and who he is; they're there and you just have to look for them. It just takes a little more effort to be sure. But I wouldn't recommend taking street dope. Maybe street dope is better than no dope at all, and maybe it isn't.

G.S.: In other words, you suggest that people wait until their heads are in the right space and they know it's time to turn on.

C.L.: The question to ask is "Why do I want to turn on?" O.K. You're discontent with yourself. If you can't relate to what's going on; if you're not happy with your present situation, then why not turn on, you're not going to be any less happy when you're turned on than when you're not. There are certain benefits to being turned on. You get laid more, you smile more, you have a whole lot more fun. But I would say that once you're turned on, don't go to extremes, extremism in the pursuit of liberty is not necessarily a virtue. If you over-indulge in anything, you're bordering upon stupidity. If you eat too much, you become obese. If you drink too much, you become an alcoholic. If you use too much dope, then chances are it will eventually have a bad effect on you. Take too many psychedelics, you become a spaced-out freak because you can't hold the norm together. So with moderation use drugs, don't allow drugs to use you.

"You can't be doing it for the money or power and you can't be doing it on your own. Most, if not all, righteous dealers work in groups or brotherhoods. This is again the ancient message of the Middle East. The brotherhoods or groups of men and women who are engaged in the spiritual journey together, which is always, of course, against the law, always have to be illegal and always have to be the object of persecution by Caesar, the Sultan, or by the police."

G.S.: Have you had any other experiences of other forms of getting turned on like transcendental meditation, Krishna consciousness, etc.

C.L.: No, not personally. I've eaten a lot of peyote and taken a lot of organic mescaline. LSD 25 produces a God-consciousness state; organic mescaline, peyote, pte, psylisibin also produce a God-consciousness state. They're all basically the same in the effect they produce—

that state being an unconditioned state of consciousness or the direct confrontation of your inner being.

G.S.: Do you recommend looking at LSD as a ritual or a religious ceremony? Do you have any thoughts on that?

C.L.: Definitely. To use LSD 25 for tripping or just playing about is madness. We use it as a sacrament within our family structure. You hear people say, I don't want to take any acid now because my head isn't straight. Well, we take LSD 25 to straighten our heads. We don't take it to ball, to freak out, or trip out. We use it specifically to keep ourselves together.

G.S.: What do you think of coupling LSD with Yoga or meditation?

C.L.: There's only one ultimate reality, there's only one true centre, there's only one real happening and how you get there doesn't matter. If you spend 20 years following a Buddhist monk around to realize that you are the one, and whether you take pure LSD 25 to get there . . . it's one and the same. There's only one road home. There are many ways to get on that road but there's only one way home, and that's back to centre, back to yourself and that's what pure LSD 25 does, destroys all of the conditioning, all that you're taught to think and know and be there, and that link always has to be physical. You can get busted by messing with the Man's machinery, his telephone for instance, his paperwork. Somehow you have to be directly caught up in his combine, or with direct communication with his agents. However, his agents are not one of us. Forget about monetary gain. Open your mind. Look into his mind and you will know. Stay within the family. Listen to what people are saying, but not their words. If you cannot love them, don't deal with them.

G.S.: Do you have contact with the Mafia or the organized syndicates?

C.L.: Well, you realize that there is a calculated risk that when you take LSD 25 that you're going to get turned on, and I don't know if you know anybody in organized crime or not, but they're not turned on. So, organized crime has repeatedly tried to get into LSD 25, but in the attempt, they've proved that they couldn't handle it, because if you're taking LSD 25 you have to stop being a gangster or a mobster because you get into tripping on flowers in the early morning, you don't extort people any more, etc. LSD 25 is pure love. And gangsters aren't lovers.

G.S.: What volume of LSD is coming into Vancouver now?

C.L.: I don't know. I've no idea what's going on here. I don't relate outside family structure too much. I'm concerned with pure LSD 25 and getting it to the world. But, I don't associate with or try to stay in contact with the market per se, because I'm not concerned with it because most of it's of very low quality (garbage).

G.S.: What are the current prices for a gram of Clear Light LSD 25?

C.L.: Somewhere in the neighborhood of $1350 (4,000 doses).

G.S.: How much would the average consumer on the street be charged for it?

C.L.: I don't know. That would depend on the quantity. Somewhere around $2, $2.50.

"I think of the most remarkable acid chemists. Ones who arrange their laboratories like shrines. They pray constantly while performing their chemical miracle, that the acid they are making will bring freedom and liberation to the people who will take it. Praying that there will be no bad trips and paranoias in the mysterious molecules that they are brewing."

G.S.: Do you think there's much LSD being made in Canada and where do you think that most of the LSD consumed is made.

C.L.: I think most LSD is made in America right now. I'm sure there's LSD 25 being made at every major university in North America. What quantity is produced and what the quality is, is another question. Most LSD 25 that's made isn't very pure. The reason for that is the papers that tell you how to make LSD 25 are merely patents to protect the biochemist's process. He tells you what he has to, to protect his process and this is all. So, this is where the difference between the normal working biochemist and the alchemist who produces pure white crystal tartrate comes in: the biochemist that can't make pure white crystal tartrate and the alchemist that can, and there's no one telling you how, it takes a bit of magic to make white crystalline LSD 25. Most labs at universities are small and produce crude LSD 25 which may be 90% pure, but the 10% impurity factor is the one that accounts for the bad trips, the one that accounts for the bad physical changes that you go through. Most of the LSD 25 is produced in the United States.

G.S.: Whereabouts is Clear Light made?


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# LIGHT:

C.L.: Middle Earth.
G.S.: Clear Light is more expensive than most acid in Vancouver. Is that because of the very good quality?
C.L.: Yes. It costs more to make pharmaceutically pure LSD 25. You can stop in the process and produce twice as much, but the product will be impure. Clear Light LSD 25 is pharmaceutically pure, white LSD 25 tartrate. To produce pure white tartrate, you loseapproximately 50% of the normal impure yield. It costs more to produce, so consequently it costs more to buy. However, the increase in cost isn't actually that much. Approximately 30% more than an impure product. We could take one Clear Light gram and produce 2 street grams, so effectively what you're getting is far more for an additional 10¢ a hit, let's say.
G.S.: How can people in Vancouver be sure that they're getting pure LSD 25?
C.L.: By its form. It's clear. And you can see through it as it can see through you.
G.S.: What is the best way to get LSD – the best form? In a cap, or a tab, or powder, or sugar cubes? What would you suggest?
C.L.: It doesn't make any difference as long as you get pure LSD, it doesn't matter what placeba you use. You can drop it on paper, you can make it up in a tab form. Usually the more sophisticated tabbing operation will handle the finer product, because it costs money to change from a pure LSD form to a tab form or a finished product form. The more sophisticated that form the more effort that went in so consequently the finer product will be in finer forms. Although it's not always true.
G.S.: Now that the larger sources for basic LSD ingredients have been outlawed or are drying up what kind of quality of material is LSD being made of now, and how do manufacturers get good quality ingredients to start with?
C.L.: Well, LSD 25 is a molecule, from a basic ergotamine compound, then you make lysergic acid then LSD 25. So, if you're gonna make it then you usually start with a good base product which is produced within the legal structure and then it reaches the black market. And what you do with that base makes the difference, but that base is always the same. And the sources have always been difficult.
G.S.: The bases that are used in LSD – stritchnine, coke, amphetamines – are there any that are better or worse to your knowledge or do you think that they're all bad?
C.L.: You don't use coke, stritchnine, amphetamine or anything else like that, but you do have to use an ergot compound for a base for LSD. If you make bad LSD then people will add things to it, to get you off; cocaine will get you off, stritchnine will get you off, amphetamine will get you off. So if you have a bad product or if you want to stretch your product (you buy a gram or 2 of LSD and you want to make 3, 4, or 5 grams out of it), then you add something to it that will get you high. It's not a true LSD experience, but not that many people have had a pure LSD experience.

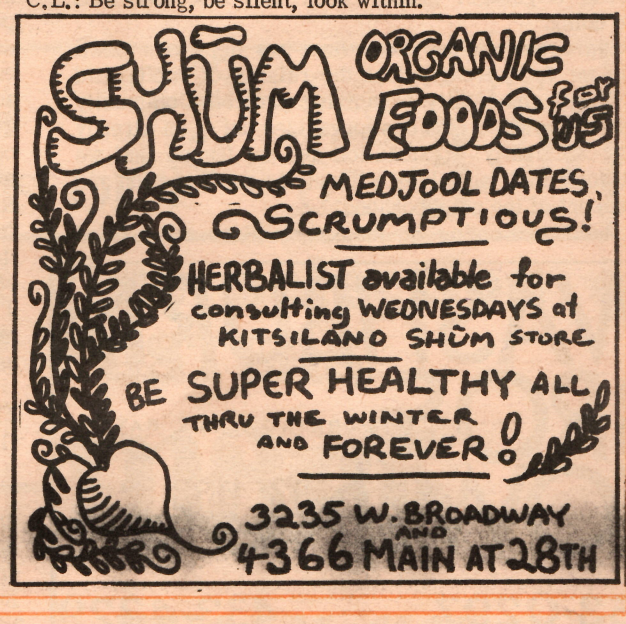
"The challenge to the dealer is that not only must his product be pure and spiritual but that he himself must reflect the human light that he represents. Therefore never buy dope, never purchase the sacrament from a person that hasn't got the qualities you aspire for . . . never buy grass or acid from a dealer who doesn't lay a prayer on you while he takes your money."

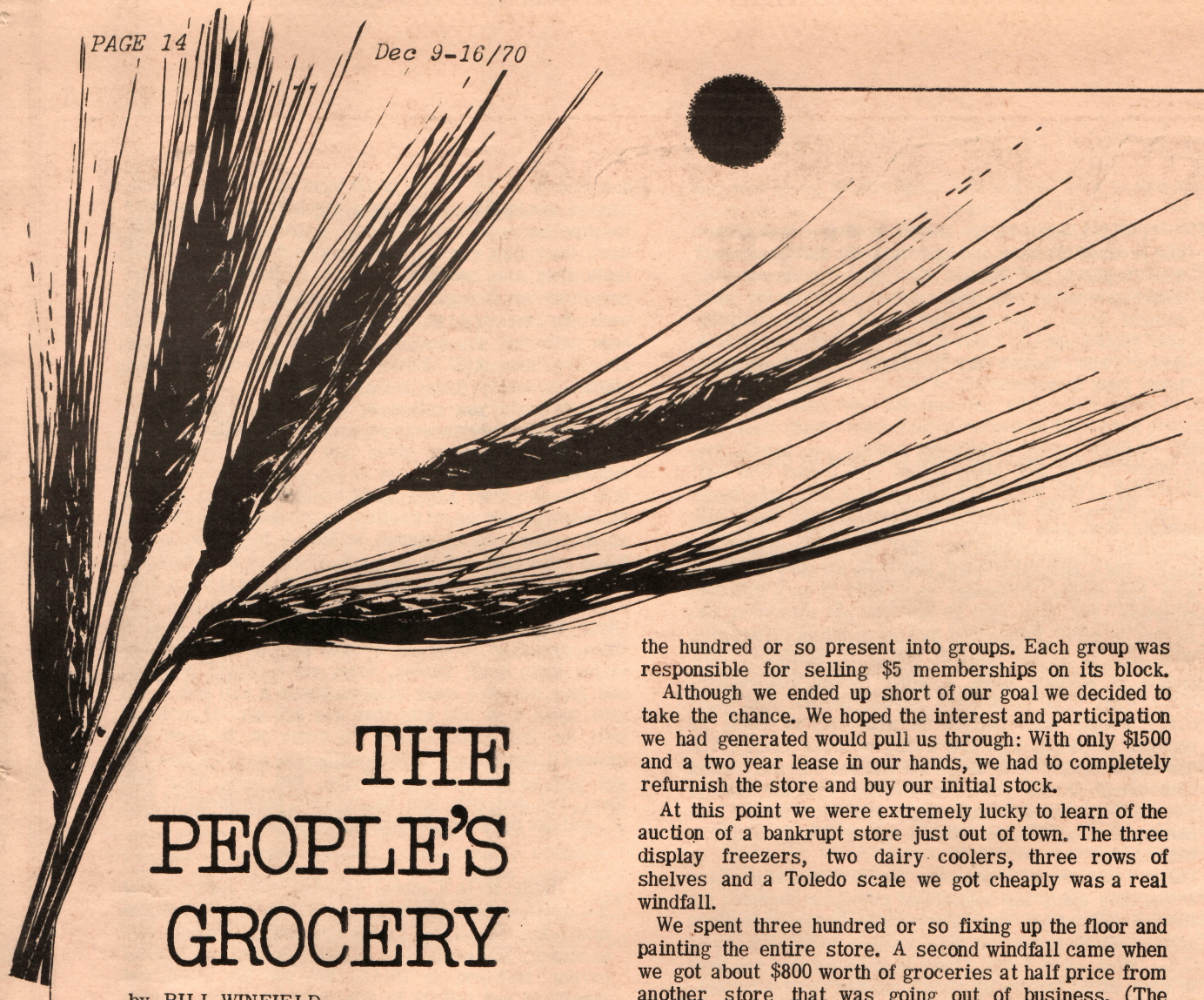
G.S.: Could you describe what you mean by the "family structure" approach to dealing?
C.L.: Well, if you approach drug dealing as plain drug dealing then you incorporate all the drugs. The amphetamine base, mescaline that isn't mescaline, but really PMA and TMA. Like, you incorporate good drugs with bad drugs. However, pure LSD 25 is a different situation, you take LSD 25 and you get turned on, believing in other things and looking at things differently. With LSD 25 as the catalyst, you start relating to other people in another light. A more human involvement.
G.S.: What kind of dealers should people deal with?
C.L.: People who believe in what they're doing as opposed to people who are trying to make money. You can make money with drugs but you can't be successful with drugs unless you're concerned with the quality. You make money as a sideline; if you're concerned with making money, then you attract money. The man always has money.
G.S.: From your experience as a distributor, have authorities made any significant attempt at stopping the flow of LSD at all, with more sophisticated operations now? Have you had any trouble with them at all?
C.L.: Well, once again, I have to point out that you have to stay within the family structure. You don't communicate with the Man, you don't have anything in common with the Man. You don't look like him, you don't think like him, you don't enjoy the same things that he does. So, in order to get to him you have to form a bridge, there has to be a link between him and you. And that again is usually money, so if you stay within what I call the family structure and deal only with people that you like, only with people that you know and understand and have feeling for, you're not going to encounter the Man, excluding the outside possibility of the freak bust being struck by lightning. But if you believe in what you're doing then you stay away from people who are driven by

the desire to make money. You will never encounter the Man in your travels, because he doesn't know you and you don't know him and you don't particularly care to know each other.
G.S.: Have you ever been busted?
C.L.: No, I've never been busted. There's no reason for anyone to be busted. Again, you have to separate the syndromes. You have the man in his world over here and you have the head in his world over there. Now there has to be a communication factor between the two. They exist totally independent of each other. Their structures are totally non-relating. So, you have to bridge between the two, in other words, that link has to puts you right back in touch with your real inner being, with your real self.
As far as LSD 25 is concerned, prepare yourself, as you would prepare yourself for any journey you would go on. Just don't go off somewhere without considering it. It's wise to fast, I wouldn't say fast for days, but whatever length of time you consider necessary to purify yoursystem, and I would recommend taking it a couple of hours before sunrise and going somewhere and beginning the day with it, rather than taking it at night in the darkness, and staying in a natural setting with people you love, and to fast a half a day before so that your system has relatively cleaned itself out, and to do it with religious connotations, not religion as an organization, but religion as a state of mind, a feeling.
G.S.: Do you have a specific way you would like to see the consciousness movement go now? Do you have any specific aims as your life's work? Or the way your energy is directed?
C.L.: Well, I interpret the Clear Light philosophy as believing in Truth, Love and Beauty and beyond believing it, putting it into practical application. Truth, Love and Beauty in all things in all ways in every day existence. I would like to see everyone have the opportunity to experience a state of God-consciousness, to break down their own egos and get beyond who and what they think they are, whether they do it through religious endeavour or through a pure psychedelic. I'm going to work for the rest of my life trying in my own way to help with that movement. IF I find something more effective than LSD 25 then I'll embrace that as a philosophy and go from there.
G.S.: How do you relate to free LSD to the people?
C.L.: We give away nearly as much as we sell.
G.S.: Have you ever given any dope away at music festivals, and why?
C.L.: I give away Clear Light everywhere I go, at rock festivals, at dances, at parties, on mountains, in valleys, at the ocean, in apartment buildings, in parks, in any place else you might suggest. There're few things I would rather do than dose a party. But I don't dose a party by putting it in punch, or anything like that. Clear Light is my sacrament, usually I'll put it up in little packages of 10 or 20 and go through the crowd giving them away, saying, here, eat a couple of these, and give the rest away please. Inside a half hour I can give away 4 or 500 hits that way and just sit back and wait for the consciousness to come on. In those situations I don't have to personally take any, because I'll get just as high as anyone else, just being there with them, but that gets into the psychic phenomena of LSD 25, and not the pharmacology of the drug.

"I think it is a moral exercise that every one of the millions who are using a psychedelic drug should take a turn at dealing. I think it is almost symbolically necessary that some time in your spiritual psychedelic career that you do DEAL. Not for the money but simply to pay tribute to this most honorable profession."

G.S.: Do you think that the reason for the degeneration of a lot of things that were happening in 1966/67 is due to the bad dope that people have been getting since then?
C.L.: Yes, bad dope has taken its toll, misrepresentation, calling things like PMA and TMA synthetic mescaline when it's actually nothing more than very very smooth speed, calling PCP (horse tranquilizer) synthetic marijuana and low-grade LSD mixtures synthetic psylicibin, the former capable of destroying your teeth and your liver, the latter destroying brain tissue, has had a marked effect on the overall direction of the psychedelic revolution. These drugs don't produce a state of God-consciousness or high. They'll distort and be very psychedelic and hallucinogenic but they're not very beneficial in spiritual growth or getting yourself together. They tear you apart so that you become a vegetable material or the spaced-out freak on the corner. And another big reason for the degeneration of the original so-called hippie movement or the love children, is the people who followed the movement, they heard about it, and then the husslers moved in, by the thousands, people that weren't concerned at all with anything other than looking for some free love and free food, and whatever they wouldn't have to pay for.
G.S.: Do you feel that LSD is basically responsible for the social revolution we're experiencing now? Revolution of mind and also the physical world?
C.L.: Initially, yes.
G.S.: Have you ever met Timothy Leary?
C.L.: No. I'm a little disappointed with Leary's shift towards the violent but I can understand how and why he went that way. The man was frequently abused and fucked over seriously again and again; well, he went over to the other side. With all due respect, it appears that he's quite sincere in his stand. I assume that you've read the rebuttal by Ken Kesey (in Rolling Stone). Old Ken is still hanging in there, so . . . I'll have to ride with Ken Kesey for now.
Leary has moved into an organization (Weathermen) that is strong and influential and very together. I am certain that he's strong enough for the task. However, I personally believe you can't alter or significantly change a violent structure by using violent means.
G.S.: Do you have anything to say about the political situation that's going on in the world right now?
C.L.: Fuck the government.
G.S.: Is there anything else you would like to add?
C.L.: Be strong, be silent, look within.





# THE PEOPLE'S GROCERY

by BILL WINFIELD

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When we first started the Mifflin Street Community Co-op, our subtitle, "The People's Grocery", was more of a riff than a statement of our intentions. Now that such terms have gained concrete meaning with people's parks sprouting up, this title has become more descriptive of what the store actually is. Although the grocery is a co-op in structure, its relation to the community that has developed around it has made it a possible model for starting other community controlled services.

I guess it was the closing of the old corner grocery last fall that catalyzed our thinking by providing an ideal location for a community store in a student area. From the original excitement of having our own food store, we moved on to conceive of a cooperative that would both be owned and run by the community and serve as a focus for organizing the people around larger issues.

The Mifflin Street neighborhood was a typical student apartment area with no real concept of itself as a community with its own economic and political problems. Though most of our time has been spent building and running the store itself, I think its total effect on the area has been profound in catalyzing some kind of community identity and consciousness.

The original idea of the store moved very rapidly from talk to action. We, fortunately, had several people out of school who had some experience with eating and housing co-ops on the University of Wisconsin campus and who could put full time into the project.

We got through the first step of incorporation by working with a movement lawyer who volunteered his help free of charge. Once we were legal as a "co-operative corporation" under Wisconsin law we were in a position to sign a lease and raise money without any personal liability on the part of the organizers.

We were fortunate in having negotiated a temporary lease which gave us a couple of weeks before we were bound to any long term contract. Incidentally, I recommend getting all money and length-of-lease terms set right at the beginning if you're going to start a store; landlords might get greedy when they see how well you're doing.

Having accomplished these first two steps as a small group, we felt strongly that the raising of capital had to be a full community organizing project. Community cooperative stores are best organized out of an already strong community organization and we feared that we might soon find ourselves without the participation and full support of the neighborhood.

We held a meeting in the empty store and divided the hundred or so present into groups. Each group was responsible for selling $5 memberships on its block.

Although we ended up short of our goal we decided to take the chance. We hoped the interest and participation we had generated would pull us through: With only $1500 and a two year lease in our hands, we had to completely refurnish the store and buy our initial stock.

At this point we were extremely lucky to learn of the auction of a bankrupt store just out of town. The three display freezers, two dairy coolers, three rows of shelves and a Toledo scale we got cheaply was a real windfall.

We spent three hundred or so fixing up the floor and painting the entire store. A second windfall came when we got about $800 worth of groceries at half price from another store that was going out of business. (The mortality rate of small stores is quite high today with all the discount supermarkets coming in – the downfall of the petty bourgeoise!)

From the beginning, we had been asking for advice from everyone we knew. Some told us it took all kinds of business expertise to run a low mark-up food store. Others said we'd never be abe t o have low prices because we couldn't be part of a large supermarket supply system.

After rapping with small grocers and using our own common sense, we became aware of certain important points: (1) We would have to have the full participation and loyalty of the community in order to run the store on a volunteer basis and, therefore, be able to use all income to expand the stock; (2) We'd also have to maintain close contact with everyone who came in and explain our problems to them until we could fulfill their expectation of a full store.

We had only a small amount of goods and we knew we would have to turn it over very rapidly and restock only the items that sold. This is the whole secret of a store of this type: Be very careful how you spend your money and buy only what the community wants (canvassing with a food questionaire, large suggestion meetings and bulletin boards are ways of learning this): To be a service to the genuine needs of the community, not to the fabricated necessities pushed by mass media.

In ordering and stocking, we found it better to run out of an item than to have too much on hand. Everything that wasn't sold right away would take up precious money and space. From my experience working for a poorly-run book co-op, I knew that it was absolutely essential to keep track of all money coming in and going out. We didn't open the store until we had a good cash register (buy one on time, don't rent) and a system for counting and recording the day's sales.

We had another important principle: All our buying and selling was done on a cash and carry basis. Buying stock on credit is both more expensive and dangerous to the stability of the whole operation. Bills pile up like mad at the end of the month. Selling on credit is against traditional co-op principles and should be avoided, especially at the beginning.

All this financial analysis may sound overly capitalistic, but I've learned that, if you keep all petty money and core business systems well in hand, you can be flexible and experimental with the other aspects of the co-op.

Being a People's Store, the atmosphere had to be human and conductive to bringing people together. We painted the place white at the beginning to make it look clean and open. All shelves were kept low so as not to cut space into long columns of goods. We banned all advertising from the store, inside and out; we weren't pushing anything on anybody. A lounge area, with free coffee, was set aside so people could feel comfortable sitting and rapping or playing cards at night. We were fortunate in finding a small bakery from which we got fresh, uncut homemade bread (without preservatives) that became immensely popular as our specialty. The store hours were set from ten in the morning to midnight: This made us one of the only (and the cheapest) late night stores in a wide radius and really identified us as part of the student community we served.

There were two major problems that I might mention: (1) Wholesale suppliers and (2) Pricing policies.

As for wholesalers, we really didn't have one the first month. We used individual suppliers for things like beverages, dairy products, eggs and bread (make sure you don't let independent suppliers push things on you – most are competetive people and understand little about co-ops) and increased our stock by going to the "cash and carry" outlet of a large wholesaler.

A local wholesaler charged three thousand dollars just to join but we finally found one about a hundred miles away that charged only a delivery -fee (some pass advertising and bookkeeping cost on to you) and dealt on a cash-on-delivery basis. That fit our policy of not buying on credit.

Figuring out how much to mark up goods was another real mystery. We were aware, that many co-ops are short lived because they try to be miracle stores in the beginning and inadvertently put themselves out of business before they fully understand how much money it takes to run the store.

A number of small grocers in town told us we couldn't survive on less than twenty per cent mark up. Yet, at that rate, we would be pricing ourselves at least five per cent above the average supermarket. We didn't know how much our overhead was going to be, so we couldn't calculate from that.

So we ended up taking a chance: If we could operate on volunteer help for several months, we could charge supermarket prices and try to get a lot of people to continue buying at the store out of something more than simple loyalty.

Using every night's receipts to increase the stock, we managed to attract even more people by having a larger and larger stock every time they came in. We also compensated for marketing staples down by keeping luxuries at about 20 per cent mark up. Having volunteer help made the co-op a real community project with many different people working in the store day and night.

I won't mention any more of the details of how we learned to run the business except to say that we found business to be neither mysterious nor alienating because we were working for and among our own people.

The staff presently consists of four full-time paid workers plus a completely volunteer cashier crew. We've kept the cashiers volunteer despite all sorts of inefficiencies becuase it is a very important way to involve new and interested people in the mechanics of the store. Our staff had turned over a few times since we started and we try to be very particular when picking new workers. Each one has to have motivations far beyond just monetary compensation ($50 a week for about 70 to 90 hours of work).

The philosophy of the co-op has become one of being careful with the core systems (money, ordering, stocking), so we can be flexible and experiment with new ways of buying and selling. We found that running a store suggested all sorts of ways of changing people's heads. At one point, someone had the idea of turning the cash register around and teaching people how to ring up their own sales and give themselves change. We did this for only a couple of days (it turned out to be very slow) and it helped to get across the message that this was a community store and there should be no division of roles or trust between those who worked in it and those who bought from it.

We are very careful to keep close contact with almost everyone who comes into the co-op and explain to them how pricing, etc., works if they complain or inquire.

Unfortunately, the store is small and we can't stock large amounts of different items. We started selling fresh vegetables and meat on a limited experimental basis, stocking only small amounts s o we got no overnight spoilage. We have talked about setting up an independent supply network with local farmers but haven't had a chance yet.

Dealing with salesmen and delivery men is always interesting and inevitably we manage to get them into a political rap before they leave. The younger delivery men really dig being in the store and some of their heads have been changed just through their contact with us.

These are just a few of the experiences that have given us a feeling for how experimental a true community store can be.

I'd like to make a final point about the political relevance of this project. I think we found several things to be true:

First, this undertaking – involving people in service to their own neighborhood – is really needed at this point in time. Especially in student areas. Many people are hungry for some active, building way to control their own lives and participate with others on more than a head level. Bringing people – even transient students – together through a project like this seems to be ideal for building community identity and power. Working with and for your own community makes earning a living a meaningful experience.

Second, the potential economic base co-ops could have in student areas makes them relevant to a larger movement. Providing subsistence for local organizers is only one possibility. If a number of small, decentralized community co-op stores could be started near a number of campuses, a sizeable amount of capital could be generated and used to help low income black and working class co-ops get started.

If people could get themselves together and build their own community stores, in other words, they could both save themselves money and generate capital to aid other communities with less income and less privileged backgrounds, that could be the beginning of an inter-community support system set up to do away with the government and foundation grants that buy off low income projects.

* * * *

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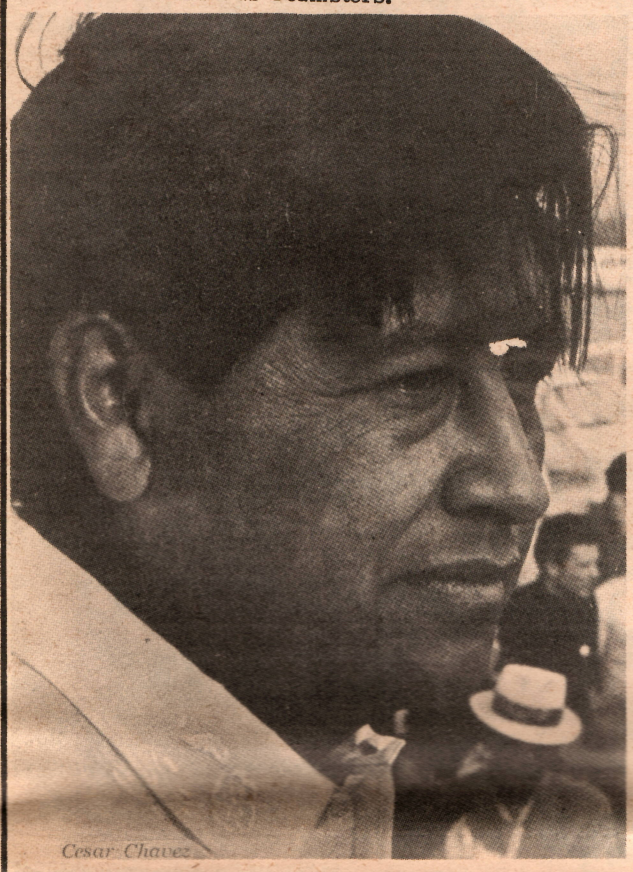
# LETTUCE BOYCOTT IN VANCOUVER — UFWOC LEADER JAILED

by JEANNINE MITCHELL

Cesar Chavez, the pacifist leader of the United Farmworkers, has been jailed indefinitely in California after refusing to call off the lettuce boycott. He may remain in prison until the boycott is won.

Pam Smith, local boycott worker for the UFWOC had this to say after coming back from a boycotters' conference in Seattle: "Dow Chemical was the operative force in jailing Cesar."

Dow recently bought up half of the land belonging to the largest struck lettuce grower in California, Bud Antle. With the $5 million deal, Dow went into a legal partnership with Antle. They took the union to court, asking for an injunction. In court, they claimed that the UFWOC was illegal in striking as the farmworkers were under contract as Teamsters.



Cesar Chavez

But Pam says that while those (non-farmworkers) operating machinery are legitimately Teamsters, the farmworkers themselves are with the UFWOC and their strike was entirely unconnected with the machine workers. (Teamsters have conspired with the growers to fight the farmworkers union. They have signed "sweetheart contracts" with many growers, claiming to represent the workers and signing long-term contracts that grant virtually nothing to the workers. For this, the Teamsters are well paid. They also have beaten up farmworker organizers, who are strictly pacifist.)

Although in the past these deals have fallen down in court when the Teamsters have been unable to show that they really represent the farmworkers, it makes for good publicity for the growers. And of course, this time it paid off well, for Cesar is in jail.

SCAB LETTUCE DUMPED HERE

Please help free Chavez. According to Pam Smith, Vancouver is being flooded with scab lettuce from California and Arizona. In fact, she says, we're absorbing about as much as Portland, which is considered a really bad city by the union people. The B.C. harvest is over now, and since Seattle's scab market is drying up, we can expect to see a lot of lettuce sales in local stores.

Since the Vancouver boycott is just forming now, there is little information yet available on which stores are selling what. However, you can safely assume your store sells scab lettuce. Bud Antles labels – BUD and RICH – are being given special attention for now, and a boycott against all Dow products is in the making. Safeway and Save-on-Meats are two stores that sell these particular labels.

Pam feels that the lettuce strike will be over relatively soon, as people are now familiar with the union and the conditions facing chicano workers in the States. Also, she said, "the stores don't want any more hassle." Almost 25% of the whole lettuce harvest has been won over now, and in Cesar's words: "After three weeks we are at the same stage in the lettuce boycott as we were after three years boycotting grapes."

These are Pam's suggestions to those people who want to help out:

1) Don't buy any more scab lettuce. Ask a store employee to show you the box the lettuce came in, if it's not on the counter. If it's union it will always have the flag shown with this article, stamped on the end of the box.

2) Quietly mention to an employee or, preferably, a manager, that you will only buy union lettuce, if the store does not carry it. You don't have to go through a big scene (unless you want!) – just tell him/her that you support the farmworkers, and would like to have the opportunity to buy their lettuce. You might also mention that union produce is not sprayed with DDT, aldrin, dieldrin and many other especially harmful pesticides, by UFWOC contract.

3) Phone Bob McLaren at 327-2524 during the evenings if you see the BUD and RICH labels in your store. Just give him the date and location of the sighting, and you will spare the boycotters a lot of running around.

Oh, and don't forget to expect bullshit from store managers when you bring up the union subject. Many will lie outright, trying every tactic from claiming the UFWOC people are a bunch of phonies to putting you down for worrying about workers over the border and not here. (Your answer, of course, is that there is as yet no B.C. boycott, but when there is, brother, they better be supporting it!) Safeway, as reported in the Straight last summer, actually put scab grapes in union boxes!

MY ANTI-SAFEWAY SPIEL

And incidentally, of all the chains, Safeway is the #1 Grade A Pig. They are involved directly with the strike, having at least one wealthy grower on their board of directors. (He was one of the few hold-outs against the grape boycott, too.) You can bet Safeway is involved in screwing the poor many other ways, just as Dow is.

Most of you know this, but how many of you still blithely shop at Safeway stores, on the feeble excuse "it's handier. . ." Bullshit. I believe people are literally SUCKED IN by the big ads and bright lights. It is downright disgusting how many freeks support Safeway. Meanwhile they are passing up the unpoisoned, unprocessed food at organic stores like Shum, and co-ops like the one Cool-Aid runs. Why would you rather help out Safeway than have Cool-Aid free-deliver fresh vegetables, fruits, meats and cheese non-profit?!? Next time you visit a supermarket, go stoned on acid or lots of hash. That'll fix ya.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# JOSHUA

Out of the ashes of Jericho came JOSHUA: a small but quickly growing group of people dedicated to reviving the energy of the youth culture and bringing the local community together. You may have heard of JOSHUA: they have been publicizing the start of a recycling drive which they hope can eventually provide positive jobs for unemployed freeks. They have also, with Ted Mahood (himself involved with Joshua) taken over the Feed-In.

Dennis Brady, a former Jericho hosteler, and a leading force in Joshua, told the STRAIGHT that they are planning to have regular benefits to finance their activities.

Where will the money go? Some would go into used trucks for the recycling program and some would go into the Feed-In, which has been barely scraping along since Inner-City dropped it. For the feed-in, a regular supply of food for all meals, a van, and a place of its own with tables and chairs is envisioned.

A large amount will go into a crafts co-op. Joshua hopes to provide people with tools and materials, working spaces, and a non-profit store to begin with. As with all their other programs, they will then leave the co-op to those who join it. Brady feels that more people could buy the beautiful but often costly crafts, as materials could be bought jointly and cheaply by the crafts people and no profit would be added on the retail price by the store. And most important, a lot of unemployed and broke freeks could work at jobs they could enjoy & respect, employing themselves, working their own hours, and learning to build a new community based on a new economy.

Another project envisioned by Joshua is co-op housing. They would like to find and rent houses, paying the first month's rent and the damage deposit, providing any money needed for repairs, and hand it over to people needing homes. After the first month, they would be on their own, but it would help get them started and hopefully some or all of the tenants could find work in Joshua projects, if unemployed. (Brady, says Joshua, has no intention of committing people. They merely want to provide opportunity if desired.)

Another unemployment-easing project might be set up in the form of (are you ready?) "rent-a-freek". The basic idea behind this isn't new – it involves offering the handyman and cleanup services of unemployed kids to the straight community. But Joshua people hope it could build communication between freeks and, in particular, old people. Old people, who often need help around the house most of all, can seldom afford it. But if they got people from Joshua, they could pay less and/or exchange something – old furniture being cleared out of the basement, for example. The furniture could go to the co-op houses. And after the braver old folks discovered that freeks really don't carry away little old ladies for their supper, the fear and group-hate that such politicos as Campbell and Bennett thrive on would begin to break down.

Brady says that Joshua hopes to be a "tool," a means rather than an end. Freeks with good ideas but no bread, could go to them talk it over, and if all worked out, put their ideas into working order. Joshua, though a society (for $$$ reasons), would not try to run separate projects. They don't want to – they'll be too busy with their work of catalyzing.

The recycling drive is just the start of their environmental projects. They may later try TACUY tactics – cleaning, building, then billing politicians and industries. Another possibility is trying more militant, though non-violent eco-tactics. It depends on what works best.

Although the recycling program got off to rather a bumpy start a few weeks back (when transportation failed to materialise as planned), it is now taking shape under the capable hands of Cliff Ferguson.

Cliff has been in the salvage business since he was expelled from school at the age of 11. He's really excited about the Joshua program. For a start, he's broadened its dimensions to include rags, scrap metal, bottles, jars, paper and cardboard.

An old truck has been purchased and is being split between the needs of the craft workers and the recyclers. Cliff is planning to concentrate on Kitsilano apartments and nearby houses for a while, and hopes to buy another cheap van or truck soon.

In fact, he's so dedicated to the salvage business that he and his girlfriend make their home in the basement, packed in among the newspapers and the tubs of broken glass, so to speak . . .

Cliff has a number of fellow workers in Joshua right now, but hopes to expand the program to have several trucks, more paid workers, and a warehouse. The profits will go to upkeep, wages, the feed-in and other Joshua projects.

COMMUNE

Brady, his fiance Val, and others in the house plan to move to a place they know of in the interior, perhaps in the spring. Since it is set up to hold large numbers of people and a bakery, among other things, they hope it will become a country wing of Joshua.

They would like to do crafts, some farming and possible gestalt therapy in the commune. Right now, it's not uncommon to stumble in on a house gestalt session, led by Peter Fleming, who is training some of the people to be therapists.

Joshua's 'public relations' will be handled by their Board of Directors, which besides Norm Levi and Fleming, has numerous assorted doctors and reverends, with a professor or two for good measure. They hope that such 'respectable' contacts will make it easier for them to buy, rent and generally function smoothly with the straight and hostile world outside.

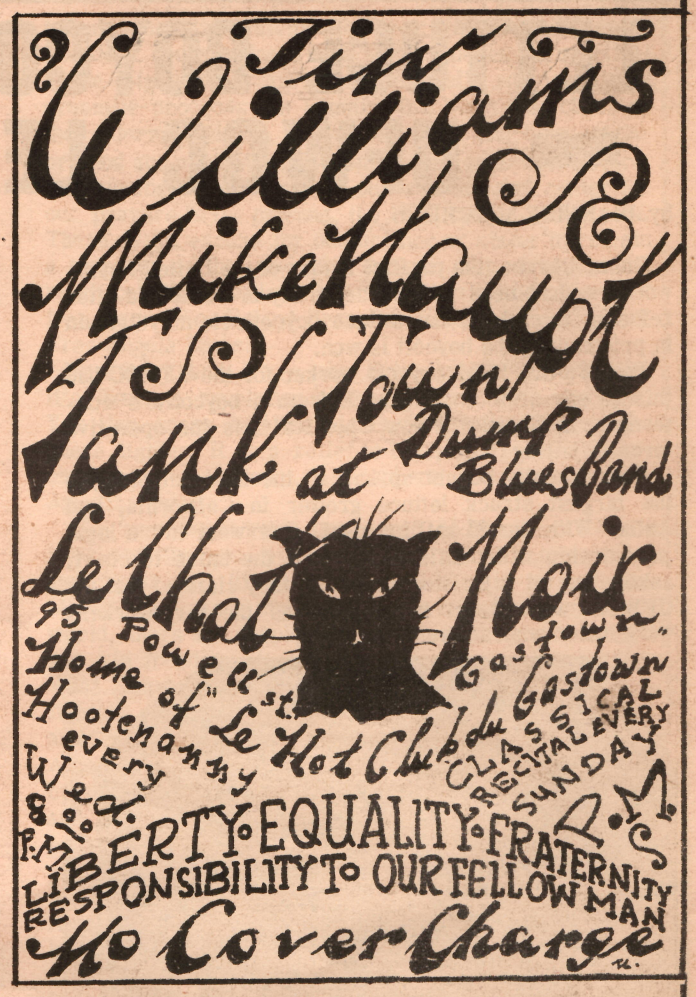
APOLITICAL – FOR NOW.

Joshua plans to remain apolitical. Since many members have had bad road and campus experiences with genuine pigs, usually in the U.S., they know as well as the VLF how sick the system is – but they think there is a chance for Canada if kids play it cool, at least for a while. The Americans I talked to stressed that there was a real difference between the two countries.

Brady said of their decision, "For fifty years, the Trotskyites have said, "ah, but when the REVOLUTION comes. . . ." and now that's all the VLF says. "When the revolution COMES. . . .why not make it now?" He believes radicals will have much more effect if they concentrate on changing the economic, rather than political structure, i.e. co-ops. "There's got to be something to build with after the smoke clears." He also believes radicals in the style of VLF and Yippies are alienating any potential support much faster than they're gaining any. This is why Joshua will stress communication.

When the subject of future repression against an economically radical movement came up, Brady's reply was: "Then we'll fight, but until then, we'll build."

Joshua people don't appear to be out to save the world. But they feel they've got to help get Vancouver's hip community back on its feet again. As Brady told me, a lot of kids are simply breaking apart because they've got nothing, and no one will help them. He gave this example: "There's this guy running around town who's just THIS far from taking a gun and shooting people down on the street. I talked to him not long ago, but I haven't run into him again. It wouldn't surprise me to pick up the papers and read about him doing it."

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# FREE U BULLETIN

Attention freeks, grandmothers and small children: the winter semester of the Free U will soon begin. The new U co-ordinator, Jerry X hopes the catalogue will be out by around the 15th of December, If so, we'll have a list of classes in the paper.

When the catalogue is out, you can begin registering for classes, which should be starting during the first two weeks of January. Although you can sign up late, it's better if you don't as the classes get off to a smoother start, with a lot less confusion.

Cost for a semester is $5 if you can afford it, which allows you to take any number of courses and keeps Free U out of debt. Regular newsletters are planned by staffers to keep members up to date.

Here are the office hours: Monday-Friday 11 am - 9 pm

Here are the office hours: Monday–Friday 11 am - 9 pm
Saturday noon to 3 pm

Phone 254-8522 or 879-7856 for further information or to be put on the mailing list for the catalogue.

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GREENPEACE

# IS BEAUTIFUL

## by Irving Stowe

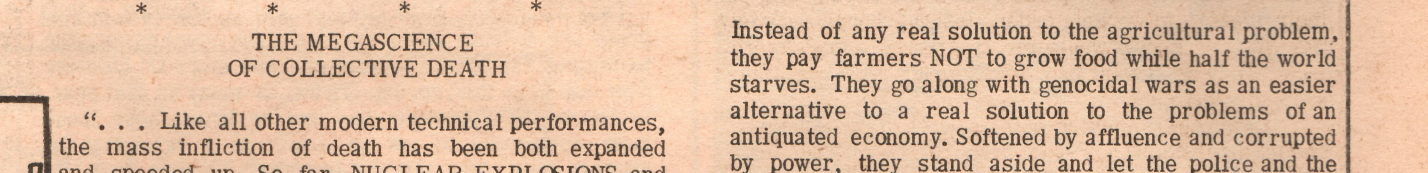
* * * *

TODAY, THE WHALE
TOMORROW, YOU

I have been listening to some hauntingly beautiful music. It is on an LP: "Songs of the Humpback Whale" (obtainable for $9.95 from WHALES, P. O. Box 131, Del Mar, California 92014, U.S.A.) The handsome jacket has complete listening instructions and with it comes a beautiful 37 page booklet full of fascinating information and photographs (some in color) of and about whales and their threatened extermination. When you consider that your purchase will be contributing to environmental preservation, as well as providing you with a thrilling, continuing listening experience, it is the bargain of the year. (The majority of the profits from the sale goes to the N. Y. Zoological Society's Whale Fund under a non-profit program organized to put whales under effective world-wide protection.)

The whale songs are impossible to do justice to in a written article. They are far out in every sense. Listening to the several bands, with the lights out, I was transported to an ocean setting so real, so vast, so enveloping that I came to with a shock when each side ended. The songs opened up some awareness of the whale in its natural environment so powerfully that the enormity of penning up a whale in an aquarium was sickening.

Now consider that whales are being wiped out by commercial whalers at a rate that will make the whales effectively extinct in less than a decade. We are killing many forms of life faster than they can replenish themselves. Reduced to insignificance, they cannot fill their place in the food chains that connect all forms of life to life itself. If we, in our miscalculation, break the chain, then we ourselves will be unlinked. Thus the whale – the most enormous animal that has ever existed – being slaughtered without thought for the future, is the perfect symbol for the most enormous mistake we could ever make.



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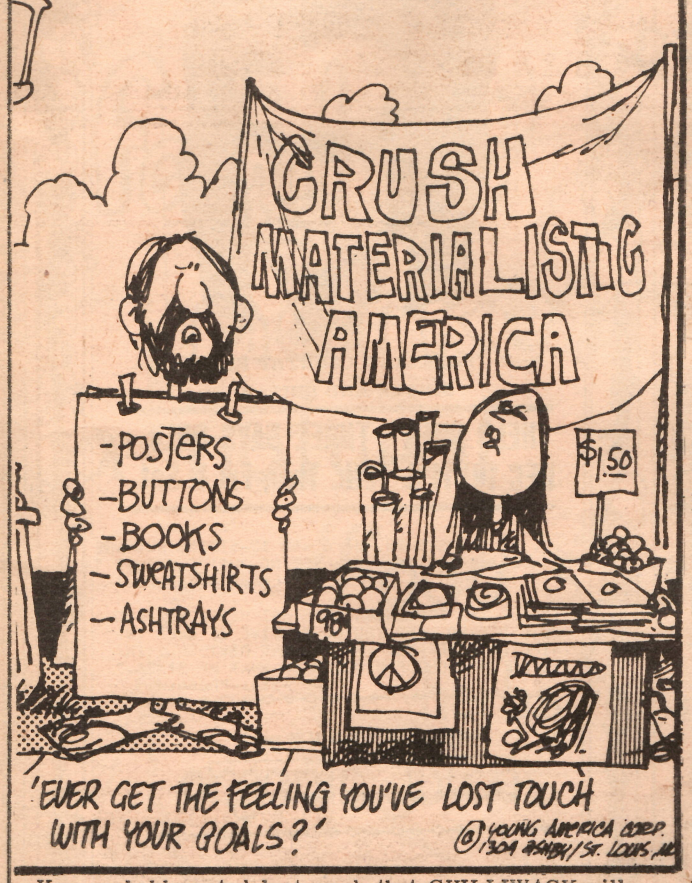
THE BIG CONSUMER KILLS

".....The often tacit assumption that all pollution problems stem from population growth is...unfounded. Japan, with an essentially stable population, has an economy which grows more rapidly than the U.S.A. Although some problems are tied to population growth - most notably sewage disposal - many are only loosely tied to the numbers of people on the globe and are much more closely tied to economic growth. The urgent problems which face us in the environment require rapid reductions, not in the number of people -which would be impossible by any acceptable means - but in the *per capita consumption of natural resources. Through recycling of materials and reductions in energy demands*, it would be possible to reduce our impact on the environment but this would require *changes in industry* rather than population controls..

"The task of creating a just and equitable society is now more than a moral duty. It is a matter of *collective survival*." (emphasis added)

- Sheldon Novick, Editor of ENVIRONMENT




You probably noted last week that CHILLIWACK will be playing at the Gardens Auditorium December 11th. This group not only donated their services for the Greenpeace Benefit Concert, but they put on a performance there even more exciting than their excellent LP. My old lady and I will be at their concert Friday night and we hope they play Rain-O again, even if it is pouring outside!!

* * * *

THE MEGASCIENCE
OF COLLECTIVE DEATH

". . . Like all other modern technical performances, the mass infliction of death has been both expanded and speeded up. So far, NUCLEAR EXPLOSIONS and rocket explorations, both directly deriving from plans for war, have been the most conspicuous manifestations of our lethal facilities, along with the communications systems upon which they depend. The fact that no HUMAN purpose, present or prospective, would be served by the new modes of extermination, no matter how successful in 'overkill', only demonstrates the deep underlayers of psychotic irrationality upon which the fantasies of absolute weapons, of absolute power, and of absolute control have been set . . .

". . . there is no practice in . . . arrested cultures – headhunting or cannibalism or voodoo murder – that is comparable IN SUPERSTITIOUS SAVAGERY AND MENTAL CORRUPTION TO THE PLANS OF HIGHLY TRAINED SCIENTISTS, TECHNOLOGISTS, AND MILITARY MEN TO INFLICT COLLECTIVE DEATH on the scale that modern technological agents have made possible. No wonder some of the best of our younger generation regard their acquiescent elders with unutterable horror and rage . . . " (emphasis added)

– from "The Megamachine" by Lewis Mumford, October 24, 1970 issue of NEW YORKER.

* * * *

A LIBERAL IS NOT A
SATISFACTORY ALTERNATIVE

"It is not true that there is no difference between the reactionary and the liberal. The rightist reactionary is almost always a moron. The silent majority is silent because they are stupid and have nothing to say. Liberals, on the other hand, work toward a more humane society, prison reform, welfare, medicare. They appoint more humane, more intelligent judges.

"But liberals characteristically avoid the nitty gritty, essential truth of the matter, the core of the problem. Instead of any real solution to the agricultural problem, they pay farmers NOT to grow food while half the world starves. They go along with genocidal wars as an easier alternative to a real solution to the problems of an antiquated economy. Softened by affluence and corrupted by power, they stand aside and let the police and the military beat and kill students who demand real no-bullshit solutions; students who, above all else, are obsessed with love and peace."

– Paul Eberle in his interview of ex-Governor Pat Brown for the Los Angeles Free Press.

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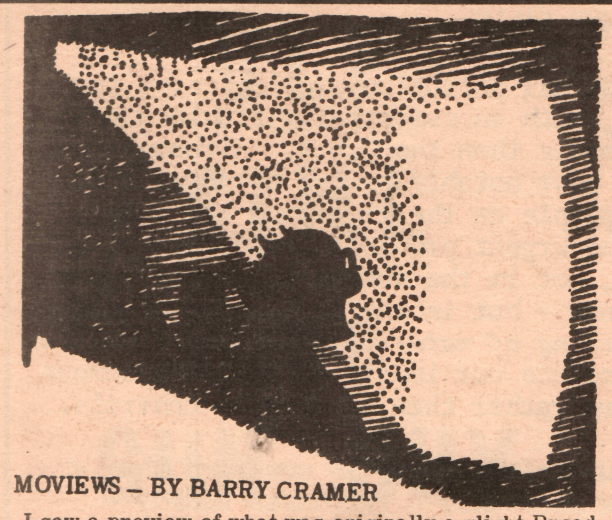

**MOVIEWS – BY BARRY CRAMER**

I saw a preview of what was originally a slight Broadway comedy, THE OWL AND THE PUSSYCAT, expertly acted on the screen by George Segal and, to a lesser degree, by screechy Barbara Streisand. It's entertaining nonsense with the social significance of popcorn and now, I suppose, we can look backward to a movie musical-comedy version of All Quiet On The Western Front starring Barbara and her ex-husband Elliott Gould. I can hardly wait.

Earlier in the week I saw a live performance of XA?-AWTHEN (FOUR) a short multi-media drama presented by The Communications Committee of B.C. Native Youth Conference.

It was a noble effort with a prideful narration by Chief Dan George. The mood of the production was established in the first scene when Len George stepped on stage, glaring around at the essentially young schoolchildren audience, just like the Indians they see in movies and T.V. Then he suddenly dropped his warrior pose, smiled and quite pleasantly said, "Hello!" The children laughed and applauded and the beautifully costumed playlet was enacted. There was no popcorn, but there was considerable reverence for man and beast alike, including owls and pussycats. For me, the most impressive lines of the moving narration were: "Wait, wait, oh Fisherman, in fifty years, if man does not change, you can then hang up your lines to dry – for there will be nothing living for anyone. And we who know the hidden places may be the only ones alive."

*Chief Dan George's son, Len George, studies his part in the recent native Indian playlet XA?AWTHEN.*

# Exits & Alarums

by PETER HAY

Over the past few years amateur theatre companies have exhibited in Vancouver all the traits and characteristics that have given the word 'amateur' a bad name. The Vancouver Little Theatre Association (or VLTA for short), a doyen among amateur companies with a long and distinguished history stretching back long before the days of subsidised art in Canada, has always distinguished itself with an ambitious choice of plays, at times executed with a high degree of excellence. Not that it has been or is entirely free of amateurish excesses, lavished in the direction of makeup, costumes and props and the expense of acting, directing and of the play. Even the adventurousness displayed in choosing new works or great classics that required far greater resources inevitably often ended in disaster.

But at a time when the legitimate of commercial theatre is practically extinct in Canada, and the subsidised regional companies are growing into organizational monsters strangely resembling the government organs on which they are dependent, the VLTA demonstrated its ability to rejuvenate by appointing someone like Jace Van der Veen as its artistic director. He is a young professional with wide abilities, directing among other things the semi-experimental group of largely UBC talent, called the Gallimaufry. The previous director, John Parker, had already initiated a policy of presenting as many new Canadian plays as possible; unfortunately the limited financial resources of the association greatly limit this possibility.

This past week, we had a taste of the real revolution that has swept the VLTA. We witnessed the premiere of BULL DURHAM, a full-length play by the young playwright and actor Jeremy Newson. The author, the director John Gray, and many of the actors are ex-Gallimaufry. Instead of the average amateur cast, essentially non-actors putting in a few nights every week for fun, these are highly ambitious and professional actors who for some strange reason cannot find full employment at the Playhouse except for the odd bit part and then in plays that are alien to their temperment and modern training.

Jeremy Newson is a writer of great promise. He is already an accomplished comic actor, currently throwing Warren Beatty into the shade in Robert Altman's movie 'The Presbyterian Church Wager'. BULL DURHAM is a satire on a real Western town of believable corruption, where the mayor, in collusion with the clergyman, is trying to win an election. Appropriately, most of the action takes place at a garbage dump, and matters are complicated by the appearance of a vast, stinking dunghill which soon provides a tobacco-starved town with alternative pleasures of smoking. The play is about many things: politics, pollution, marijuana and human folly. It is eclectic in style, with the greatest debt towards Brecht's Mahagonny and Arturo Ui; to Beckett and Ionesco. The evening is too long and makes too many points too obliquely, in contrast to the stereo-typed and derivative characters of the Mayor, played by Jon Pallone, the German scientist Karl, played by Wayne Robson and the Clergyman, played by Klaus Dorr. The characters who came across with freshness were the two scavengers around the dump, and especially David Peterson who gave a sustained and superlative performance as Johnny, your average skid-row bum with a great amount of wit and cunning. Jeremy Newson, who sang some clever Brechtian lyrics between scenes, also gave a beautiful cameo performance as the messenger of ill tidings with an arrow in his back. The cowboys needed more choreography by director John Gray who showed an able hand in keeping the play going as well as in the part of Fess. Maybe his closeness to the playwright prevented him from performing the necessary kindness of snipping half an hour from the first half.

But this criticism is made without any condescending concessions often heard in connection with amateur production. I believe Mr. Newson can become an exciting playwright if he finds a style of his own to express the important things he has in mind. And I wish Jace Van der Veen the courage to persevere in bringing theatre in touch with the temper and thinking of our times.

# CANCER CONCERTS

by BRIAN GILES

Caught the last half of the Symphony concert Nov. 30th and heard a boring "Harold in Italy" by Berlioz. Apparently I missed a brilliant evening of Mozart's piano music by Vladimir Ashkenazy. We were politicking at the office in a desperate attempt to relate to the farcical civic elections which will be over by the time you read this. I despair of making any sense of our present system.

Last Thursday, Mike Quigley and I attended a VSO press con-ference and downed as much booze as possible to temper the announcement of some more Du Maurier Pop concerts this spring. Twice as many as last year. Somehow the Symphony has got to brown-nose these huge companies to put on music at a price that the average Joe can afford. Imperial Tobacco gets its investment back and then some with a polished "cultural" public image and gobs of advertising. It would seem to me less iniquitous for our federal and provincial governments to make the same grants thru an increased cigarette tax. But as long as big business and government play footsy under the table we'll have these disgusting arrangements – Tschaikovsky via cancer sticks. Yecch.

*Tricky Ricky bites the dust.*

# CARAVAN

BY **MIKE QUIGLEY**

Well, folks, it's ol' Spiffy Mikey J. doin' it to ya this-week. Tricky Ricky finally latched on to Racey Tracey, Queen of the Super Groupies. (The local Plastercasters are wearing black armbands.) So while they're away for some cheap nuptial thrills, let's just MOVE 'n' GROOVE!!!

To slip into the present tense, last Friday night finds me suffering from an acute attack of nausea produced by hearing the latest Grand Funk album (see below). But I slip down to Gassy Jack's to take in The Fourth Way. Gassy Jack's, by the way, is a hip night spot like Image I and the Daisy. In short, not a place where you'd find a jazz group as potentially avant-garde as The Fourth Way. But much to everyone's surprise, including the band's, things worked out prettywell.

The Fourth Way is a diverse group – jazz, rock, electronics, structured and unstructured sound all blended together in an interesting conglomeration. Mike Nock's Fender electric piano is complemented by a ring modulator and echo devices. Drummer Eddie Marshall, in addition to his other talents, shows that where you hit a cymbal determines its sound. New bassist Seward McCain actually PLAYS his instrument, rather than falling into the trap of monotony. And Mike White on violin is just a gas. All of which amounts to a mild sort of hype. They'll be in town till the 15th.

Then, after a day of rest, it's off again, this time to the chilly Agrodome with about 3,000 others for a spiffy concert.

The Paul Butterfield Blues Band for me is pretty much of a loss because of the sound. The horns mostly can't be heard, and the bass and drums are (as usual for the building) a total disaster. It takes a lot of imagination to hear that some solid blues are being laid down. Butterfield, whose limp left-wristed stage presence is almost nil, blows a mean harp on a couple of numbers and plays mediocre piano on a couple more. I hope he demands to perform in The Gardens next time.

I find myself actually enjoying Iron Butterfly (Plexiglas drum set and all), not so much because of their music, but because of their professionalism, especially that of the original group members. I find the spastic gymnastics and "high" patter of new guitarist Mike Pinera a bit hard to take, though, while the other new guitarist, El Rhino, gives out a cold blank look except when required to shake his hair during a solo.

The Butterfly's music is the same heavy electronic stuff they've always been playing. Trouble is that it now sounds like heavy AM rather than heavy FM music. And their electronics really aren't terribly exciting. (Heard any Pink Floyd lately?)

The only piece I really enjoy is Butterfly Bleu with strong organ work. During this number, Pinera plays his guitar with all the sound coming out of a plastic tube in his mouth. (A gimmick used by Jay Graydon of the Don Ellis Band, among others). The crowd seems to get off on this rock innovation.

And for a cleverly calculated encore, the group plays Inna-Gadda-Da-Vida (Baby) which, judging from the screams of the crowd, in all anyone wanted to hear. (BOSS HITBOUND!)

To speak briefly of things coming up, Chilliwack, Uncle Slug, and Stallion Thumbrock play this Friday. And the Vancouver Symphony is planning some concerts for next spring which might be of interest. But more on that later.

Anyway, it's spiffy disc time, but don't bother to put on your headphones, because this has been a pretty dismal week for records:

Grand Funk Railroad's LIVE ALBUM (Capitol SWBB-633) is one of the worst rock albums I've ever heard, if not THE worst.

Musically, the group is an abomination. The bass player is absurdly monotonous, the lead guitarist plays meaninglessly, especially in his puerile imitations of Alvin Lee solos, and the drummer is incredibly brutal, totally incapable of either playing slowly or giving any impression that his drums are musical instruments rather than a source of frustration.

Adding to this display of musical cretinism is the album's atrocious engineering. The bass is grotesquely overmodulated so all the ten-year-olds playing the album on their Fleetwood portables will hear it loud and clear. As for the rest of the frequency range, the sound is something like five hundred bobcats being electrocuted in a power plant. The sonic monotony, incidentally, is nicely complemented by that of the music.

If nothing else, Grand Funk emerges as a musically "high energy" group, at least judging from the audience reactions. (The screams of the crowd during Into the Sun, the last cut, are pretty frightening.) They even reminded me of the early MC5, also terrible musicians. But unlike the MC5, where the musical energy was tied to a political concept, Grand Funk's ambitions are strictly economical.

Which leads me to the more disturbing part of this release – its success. This album was a million seller before it was even released, thus joining the sales record set by each of the group's previous three albums. As you can guess, there's only one thing responsible for the album's sales – good ol' H-Y-P-E.

Capitol Records has reportedly spent several hundred thousand dollars promoting Grand Funk, including a large billboard in Times Square, New York. (Seen on the poster enclosed with the new album.) By the looks of things, the company's investment has been rather handsomely returned.

The group's phenomenal success, in fact, has led to a lot of mind-changing about their quality, especially by people who originally put them down. This talk, however, seems to stem from a slightly perverse confusion of economic with artistic success. And it doesn't take long for such a change of opinion to filter down from people in the industry through the media to the susceptible public.

The whole Grand Funk phenomenon reminds me of Blind Faith, especially as told to me by a prominent recording industry figure. He said the whole Blind Faith phenomenon of a year and a half ago had been cleverly engineered and planned in advance by some promoters in England. I wouldn't be surprised to hear a similar story about Grand Funk some day soon.

Grand Funk is little more than a product of the corporate mythology of an industry which both invents and perpetuates myths for no other reason than to make money. In turn, these myths are sold to today's supposedly hip, individualistic young people, who are no more than a pampered, coddled mass of trained consumers.

And I thought we were living in the 1970's. God, it's almost enough to make a person sick.

* * * *

George Harrison's 3-record ALL THINGS MUST PASS (Apple STCH 639) is a big disappointment.

On one hand, it does give insight into how important Harrison's contributions to The Beatles were. In fact, on the first two records, he comes close to pulling off an album highly reminiscent to me of the double white album, The Beatles.

Unfortunately, he hasn't progressed much beyond that. I find the music, about seventy-five grating minutes of 4/4 (with one exception), pretty boring aside from I Dig Love, which contains some nice (or different) chords. The album's production, by Harrison and Phil ("Wall of Sound") Spector, occasionally manages to capture that unique echo-ish acoustic found on the later Beatles albums. But more often the sound is dense, murky, and overbloated.

The lyrics by Harrison and Dylan (the latter on two cuts) are mainly about love, not a bad subject considering that love is a major commodity in the music industry. Poetically, they strike me as pretentious, boring and indefinite. (The only one I thought interesting, Wah-Wah, engages in some simple word-play, but the lyrics are almost unintelligible.)

There's also a few pseudo-religious lyrics, as well as some others straight from the let's-throw-some-lines - together - and - the - kids'll - find - something - in - them school of rock-as-poetry.

Aside from two brief boogie numbers, the third record, Apple Jam, is so bad I wonder if it isn't a put-on in the Tradition of Lennon's Unfinished Music No. 2: Life With the Lions. One cut, I Remember Jeep, supposedly featuring Clapton, Harrison, Billy Preston, Klaus Voormann, and Ginger Baker sounds like a jam between a group of five-year olds. It's all very self-indulgent, very stoned, and very dull.

Some of my spies report that CKLG-AM is pushing this album very heavily, especially on its "artistic" merits. I hope it wouldn't be too obvious to suggest a coincidence between this occurrence and the fact that Christmas is just over two weeks away.

*Charles Ives*

One of the few albums I've enjoyed recently is one of music by American composers Charles Ives and Carl Ruggles played by the Boston Symphony Orchestra on Deutsche Grammophon 2530 048.

The Ives work, Three Places in New England (1912-1914), presents three typically evocative Ivesean pictures. The first, The "St. Gaudens" in Boston Common, consists of serene string and woodwind passages, out of which grow a slow but loud march tune.

The second, Putnam's Camp, Redding, Connecticut, is a 4th of July collage of march and patriotic tunes, including Arkansas Traveller, Marching through Georgia, and Semper Fidelis, among others. In its middle is a misty, mysterious section said by Ives to represent a vision seen by a young child who has escaped from the festivities. This multilayered piece affords many examples of rhythm and melody changes which give the impression of the sound of several bands playing beside each other at once.

The final and shortest piece, The Housatonic at Stockbridge, though, is a real ear-opener. Starting from spiderweb-like string sounds, the piece progresses through a variety of semi-familiar melodies (which turn from intenselv lvrical to dissonant) to an overwhelming orchestral climax which suddenly drops away, leaving two quiet string chords to finish up the piece in almost a silly way. Adding to the texture of this fascinating piece are all sorts of polyrhythms on the piano and celesta. It's something, though, that's best heard rather than read about. (LG-FM will quite possibly be soon getting a copy.)

The other side of the album contains Carl Ruggles' Sun Treader (1931), a tough, uncompromising contrapuntal work for large orchestra, which starts off with a pounding tympani throb.

Though there's just over half an hour of music on this album, its incredibly quiet surfaces (typical of this German record company) more than compensate for any loss.

(Polydor Records, incidentally, should be congratulated for their good taste underground ad campaigns for this album, which mainly hype the music for a change instead of the music's love, peace, ecology, and revolution aspects.)

* * * *

TAP ROOT MANUSCRIPT – Neil Diamond (Uni 73092)

Me: Hey, I've got this Neil Diamond album I don't like. Do you want it?

A friend: Who's Neil Diamond?

**SNAT!**

*Chilliwack - at the Gardens this Friday with Uncle Slug and Stallion Thumbrock*

# HIP pocrates

by

EUGENE SCHOENFELD, M.D.

Dear Dr. Schoenfeld:

I don't know whether I'm pregnant or whether my system is just very fouled up. The first time I ever had intercourse was two months ago. Ten days later I had my period but only a very little. I haven't had my period since.

Is it possible for me to be pregnant? I thought after having my period it was impossible, but I'm now 17 days late and very worried. During the past few months I've been doing a lot of drugs—smoke, diet pills, downs, meth, MDA and psylicibin. I did the last 2 during the past weekend. Could these drugs be affecting my system causing me to be late? I really don't know what to think.

If I am pregnant, how do I go about getting a legal abortion? Do I have to tell my parents? It would just hurt them so much. I'm 19 (20 in February) and am going to school at the University of Miami; I have so much on my mind right now I'm having a hard time doing my school work. In fact, I'm having trouble doing everything. I never thought I'd have this problem. Even now I can hardly conceive the idea. I can't believe I'm writing you either.

ANSWER: Your menstrual period could be delayed by the drugs you mention, emotional upset (such as fear of pregnancy) or pregnancy. A pregnancy test obtained through a gynecologist, Porte's Pharmacy, 3003 Granville St., 738-3107, Women's Clinic at the General Hospital, etc., would answer your question very quickly.

If you should be pregnant Abortion Information at 509 Carrall Street provides counseling services, including referrals for legal abortions when indicated.

Dear Dr. Hip Pocrates:

I am very concerned about the effects marijuana smoking has upon me. Almost always I have a bad time. I get very frightened and paranoid.

Often I can't talk and at times I start to shake. I feel very unconfident. This has caused me to shy away from hip people which is not where it's really at these days.

When turned on with grass I get a very fast, pulsating (about strobe light speed) vibration. With acid or speed I do not notice the vibration or fear and helplessness. Any information you can give will be greatly appreciated.

ANSWER: Marijuana often produces feelings of paranoia but the symptoms you describe should cause you to stop using the drug now. People who are truly hip won't put you down because you don't use marijuana.

Dear Dr. Hip:

Please tell me if it is possible that certain people can have a kind of allergic reaction to smoking grass. It seems that too often when I smoke I get a kind of suffocating feeling. As silly as it sounds, I feel that I have to "burp" and I can't. Then pressure seems to build up. If medically this is impossible then I guess I have to come to terms with this on a psychological basis.

ANSWER: See the letters preceding and following yours. Allergy to marijuana is possible or you may be swallowing rather than inhaling the smoke.

Dear Dr. Schoenfeld:

I've been smoking marijuana for about 3 years. During this time I've passed out several times while taking a hit. I would like to know if the brain suffers any damage during this period of unconsciousness.

I sure like smoking dope but I don't want to go crazy.

ANSWER: Stop smoking dope and get a complete physical examination. Be sure to tell the physician your symptoms when you are examined.

Losing consciousness as you describe it is neither normal nor healthy. Besides the possibility of harm from passing out frequently, you might fall and seriously injure yourself.

WARNING: If you're considering seeing a film called THE ZODIAC COUPLES, save your time and money. Unfortunately I sat through this loser at the opening of San Francisco's First International Erotic Film festival. THE ZODIAC COUPLES manages to make both astrology and sex unsufferably trite and boring.

* * * *

Dr. Schoenfeld welcomes your letters. Write to him at 2010 7th St. Berkeley, Ca. 94710

* * * *

DEAR DR. HIP POCRATES is a collection of letters and answers. Published by Grove Press at $.95 paperbound.

# ROHAN:
## a community record store

by JEANNINE MITCHELL

A unique opportunity is awaiting those members of the local freek community who want to see a regrowth of energy and unity here. Rohan the Record Store has opened at 2720 W. 4th (near McDonald).

Rohan will sell new and used records. Prices will be about 50¢ over cost. In some cases, this will mean real bargains, as some of the used records are in great condition. In the case of new records, though the prices will be roughly on par with regular store prices: AROUND $3.49 for most. Rohan will not be able to pull crowd-gathering tricks like the Stereomart does, such as selling the top ten albums for $2.86, $2.94, etc. Why?

Jim Simon, the store owner, explains it this way as a former Kelly's employee: "Kelly's gets records cheaper at wholesale prices, then 'sells' the records to its subsidiary, Stereomart, which can then sell them for less than the other retail outlets. I can't get them as cheaply, so sometimes my records are more expensive (30-50¢ more than the 'specials')."

Some bargains, some unbargains, most the same price. . .but there's a lot more to Rohan than prices. it's non-profit for a start.

Eventually, Jim hopes to hire people to work part-time for around $2 an hour or so. This way, a number of freeks could get pleasant work which they wouldn't have to work at all week. Part of the 50¢ surcharge on Rohan's records will thus go for salaries.

Another part will, of course, go into rent, heat, light, phone, and all that sort of thing.

What Jim is hoping is that, after costs, money will be left over. He has many plans for putting it into community projects. Here are some of his visions:

—a practice room for bands, with taping facilities.
—a darkroom for impoverished photographers
—a crafts shop, nonprofit of course
— an agricultural free school (this may be established on Saturna — Rohan would like to help finance it.
—(insert your own)

Sound familiar? Joshua has thought of some of these ideas, and Jim is sure there are many more people who would like to get similar projects moving.)

IT WORKED IN BERKELEY

Can it work? Well, Jim got his inspiration from a Rolling Stone article about just such a record store: Leopolds in Berkeley.

Sometimes it seems like Berkeley is Berkeley and Vancouver, Vancouver, never the twain shall meet, but considering the great success Leopolds enjoys there, surely Rohan has a good chance.

Jim said that, in the first month of operation, Leopolds had $5,000 worth of orders. In the best month of the first year, he believes, the figures rose to $50,000.

Leopolds went from a small student co-op with hardly any bread, confined like Rohan to taking orders for new records, to a large, busy store with a huge selection. It is now about two years old, going strong and putting its profits into community projects like the Black Panther Kindergarten.

This is what Jim wants Rohan to become. At first people will have to wait a day to a week for orders to come through, and thus Rohan will not benefit from the impulse buying that makes capitalist record stores so successful.

But eventually, he hopes Rohan will be able to offer a wide selection of records, both new and used. People will be able to trade or sell their good used albums, perhaps picking up some oldie goldies or near new best-selling albums off the racks, as we already have. Prices range from 10¢ to $2.50 — most being 50-75¢.

We can make our community grow in almost magical directions if we only support those rare individuals who devote their time, money and energies to the common good.

Don't support rip-off merchants and promoters! Vancouver freeks have a wealth of opportunity before them: community food stores like Shum (now moved to Broadway and Trutch) and food co-ops instead of (ugh) Safeway; Yippie band benefits instead of bummer promotions; cheap funky movies at the Magic Theatre; free stores; and now Rohan!

Right now besides customers and visitors, Rohan needs volunteer trucks for record pick-ups one day a week (gas paid), part-time volunteer help in the store (temporarily), paint, scrap lumber, shingles, nails and other miscellaneous items with which to decorate the store.

Their hours are:
Monday - Saturday 12-9 pm
Sunday 3-9 pm

Go on down — it's a nice place.

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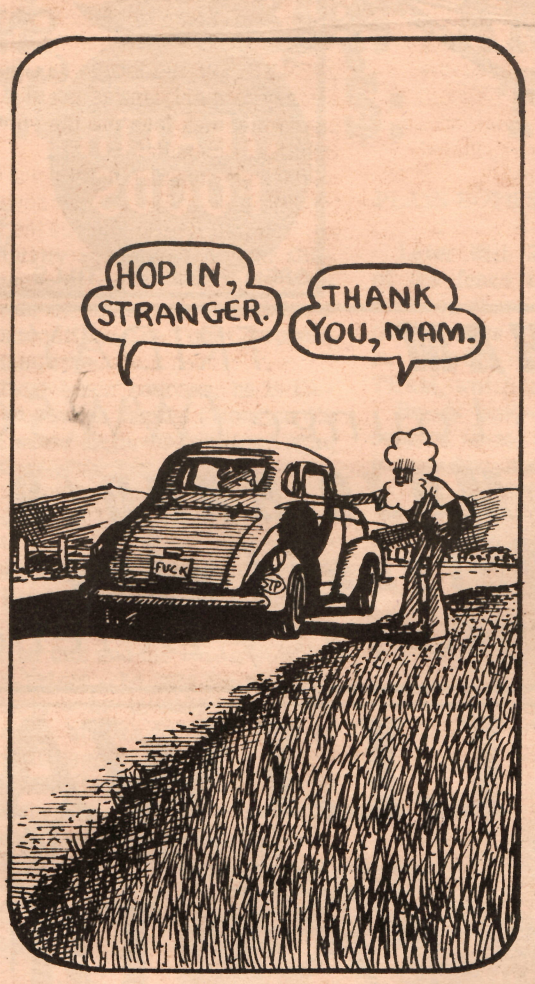
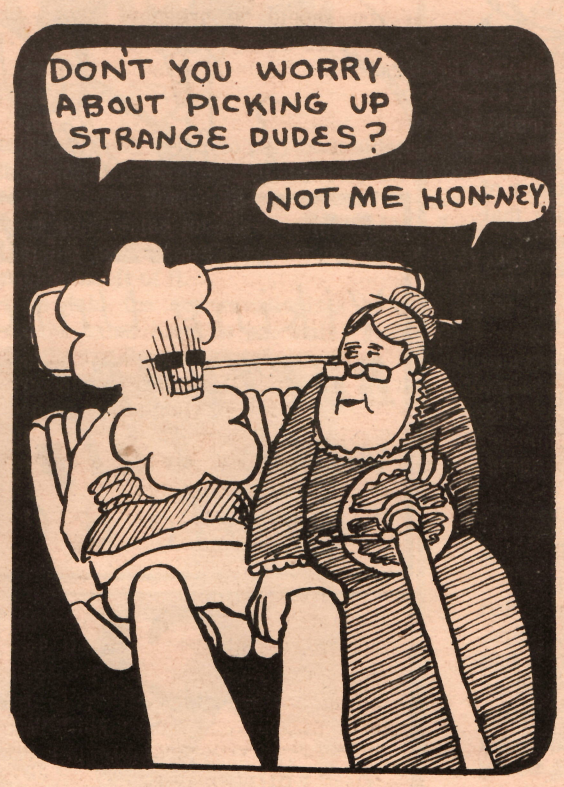
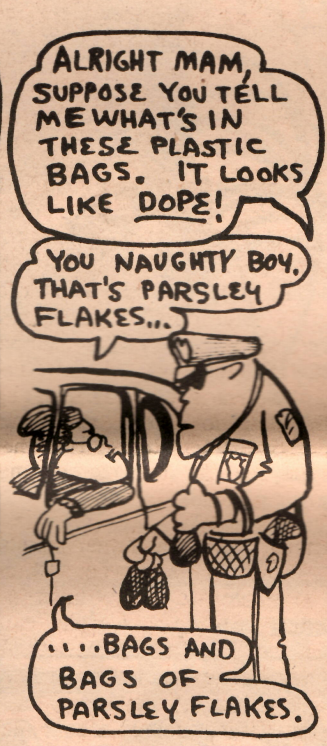
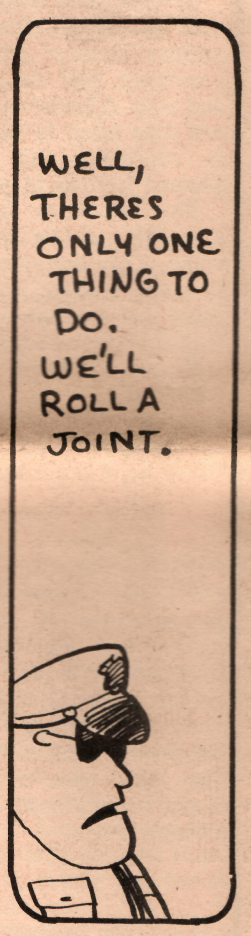
# THE CONTINUING STORY OF GOD

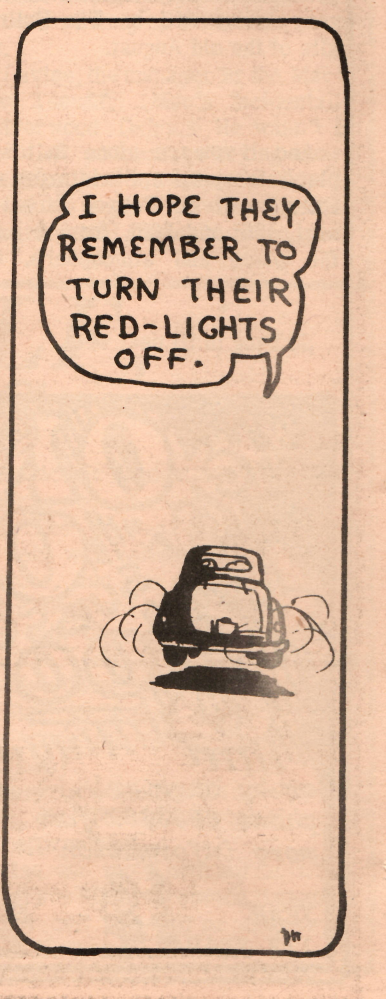
Jay Gaulding & Dennis Harper









# PAGE 69

Last week I carried an item about Frisco Lil's recent disasterous marriage and her return to the sometimes-sometimes not world of the one night stand. The question that has my mind wired for sound is why?

I have discussed gay marriages with the partners of several successful ones and those of even more that didn't make it. They all agree that the basic stumbling block is the lack of legal ties and children. They feel that if straight couples were just as free to call it quits at the first little upset, they could set a similar marital breakdown record.

Jumping off from that point and following my own train of thought (often the quickest route to disaster!) I arrive at the conclusion that either marriages, gay and straight, happen for the wrong reasons, or people expect too much from them. You don't, or shouldn't, swear life-long love to someone when all you know about him is how many inches he has and how he uses them. That of course is to say the obvious but many gay relationships are based on that and that alone.

Oppressed homosexuals have been told for years that they are incapable of forming lasting relationships. Many have come to believe it. Gays must realize that they are gays secondarily and humans first. And as humans they have the same capacity for warm, lasting love. If a relationship is good it is worth suffering a bit for. Don't quit the first time something goes wrong and shrug it off with "that's gay life". You'll only be making things worse for yourself and, in a way, for other homosexuals.

* * * *

Are you, as a homosexual, blind to the fact that though your sexual activities are legal, you are discriminated against in most public places. Are you not aware or concerned that the public at large still condemns you and your friends? And as if this weren't bad enough are you also blind to the fact that ONLY TWO of the clubs in Vancouver DO NOT discriminate against one or several factions of gay society?

The Vancouver Gay Liberation Front, which is now a reality, seems to hold promise of better things to come. They are concerned with the injustices practised by gays against fellow gays and by straights against gays. And they intend to become actively concerned. But they need your support.

If you can't get out and become involved you can donate money, and any items of furniture etc. which could be used in the drop-in centre they are opening on December 11th. Contributions can be sent to the V.G.L.F., c/o 509 Carrall Street.

* * * *

If you weren't at last Friday night's opening of B.J.'s you missed what was without a doubt the finest demonstration of the versatility of the art of drag revues that Vancouver has ever seen. With proper facilities for a real stage production at their disposal Deedee Ambrose, Charity and Tracy gave us a sparkling promise of things to come. The show was staged by Mr. Ryane and I'm looking forward to more of his work. The club, open Fridays and Saturdays to a mixed crowd, could soon become the place to go for your money's worth.

* * * *

They are popping up all over as if in response to a general call for alternatives to the present clubs. The very latest will be The Bullring, opening soon at the site of the old August.

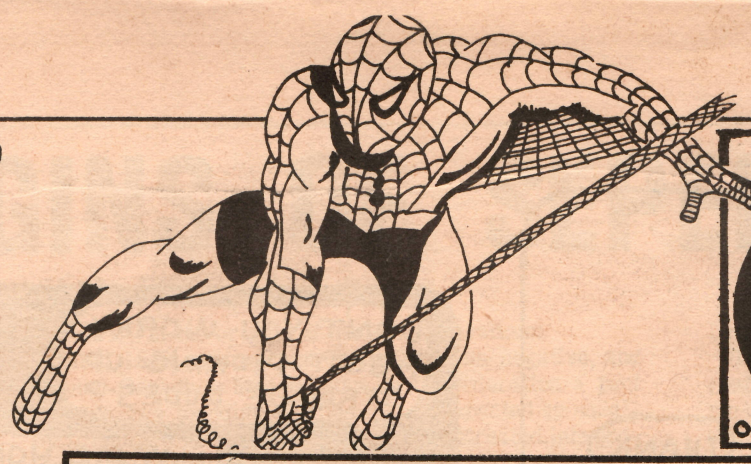
* * * *

And if you are alone in town or just looking for a place to spend a Christmasy evening with fellow gays Charles III on Robson Street is open this Sunday and next, 13th and 20th, from 2 p.m. to midnight to provide the place and atmosphere. Cover charge is $1.00.

* * * *

So hang in til next week.

Q.Q.

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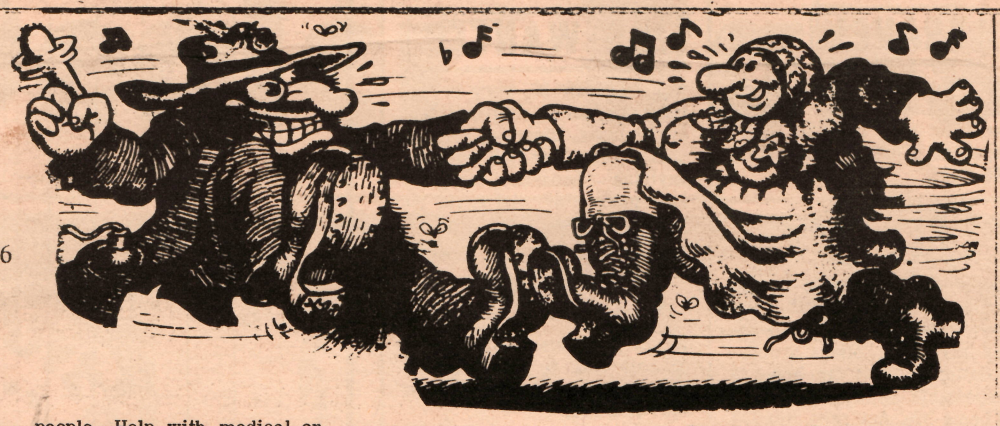


WED DEC 9 - WED DEC 16

Wednesday, Dec. 9th

ORIGINAL ONE-ACT PLAYS— Frederick Wood Theatre. University of B.C. 12:30 noon.

Today is election day, if you're gonna vote, get out there and do so!

Thursday, Dec. 10th

ORIGINAL ONE-ACT PLAYS— Frederick Wood Theatre. University of B.C. 12:30 noon.

NOON PERFORMANCE – Vera Johnson sings with her own guitar accompaniment. Vancouver Art Gallery. 12:10-12:50. Free admission.

YOUTH NIGHT – TIME: Every Thursday Evening: 7:30 pm-9:30 pm. PLACE: Reach Centre 1144 Commercial Drive, 254-1354. FOR: Teens and young people. Help with medical or dental problems including: sex information, birth control, pregnancy and abortion, personal hygiene. COST: pregnancy test $2.00, advice FREE. For appointment call 254-1354 weekdays.

Friday, Dec. 11th

BENEFIT – BUTTERFAT & MOJO HAND & Chip Marshall & Joe Kelly (Seattle 8 Conspiracy defendants) at Viking Union Lounge (Western Washington State College) Bellingham, 50¢.

FORUM – Why we can't get jobs – come and bring an opinion. 8:00 pm, 1208 Granville St. FREE.

GAY LIBERATION – DROP-IN CENTRE – will be opening its doors at 509 Carrall St., corner of Pender. Come and rap over coffee, everyone is invited, starting at 6:00 pm.

NOON POETRY READING – Jim Barber reading from his own work. Vancouver Art Gallery, 12:10-12:50. Free admission.

Sunday, Dec. 13th

Every Sunday – 2:30 pm, Yoga at the Free University, 1895 Venables. Ram Das tapes. Postures, Breathing, Meditation, Chanting and Diet.

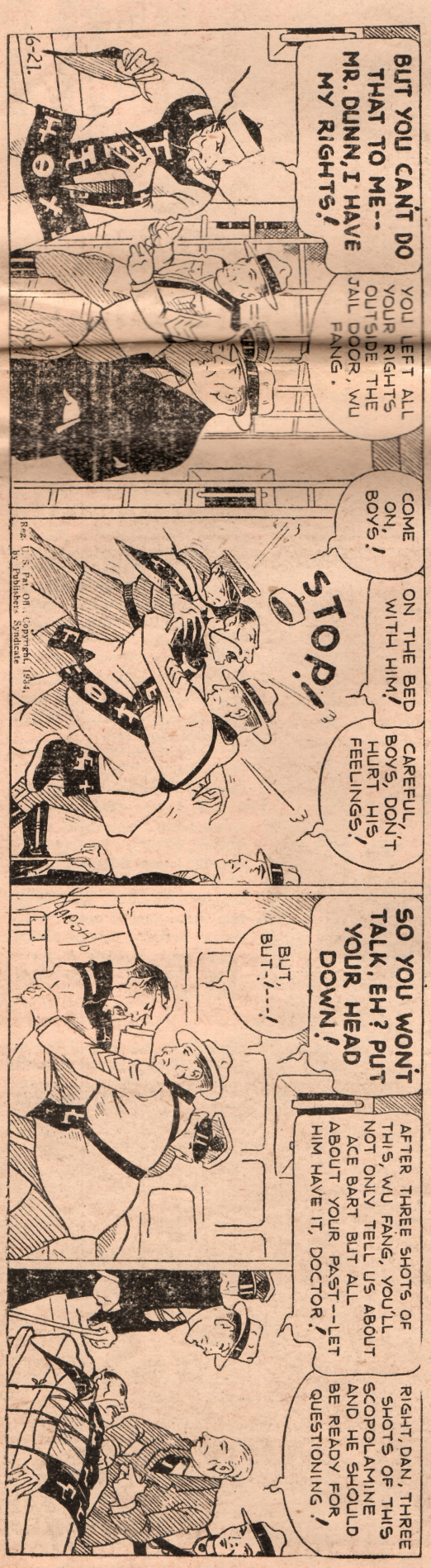
OTHERS

YOU ARE INVITED to Tansar Craft School Open House, December 7-12, 2-5 pm & 7-9:30 pm, 2006 West 4th Ave., 732-7721.

A tiny fragment of the Moon's surface will be on display at the H. R. MacMillan Planetarium during Christmas week. The rock, measuring about one and a half inches in diameter and brought back to Earth by Apollo astronauts, is on a cross-Canada tour. For further information contact David A. Rodger, 736-4431, local 43.

*This comic strip appeared in a Vancouver daily newspaper, 1934*

DAN DUNN




Start Reading This New Feature Today

—By Norman Marsh

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SIERRA CLUB OF B.C. – we are a conservation group. Live a life style, not a death style! Phone 224, 6585.

Phone NOW – 736-7376 – any reason – anytime – for young people.

FREE clothing – take what you need, bring in what you don't. Trade-in books. Open Tues.-Sat. noon-6 PM. Y's Owl Boutique, 2904 W.4th open Sundays.

YIPPIE! COMMUNITY OFFICE – 509 Carrall St. – open every day 10 to 6 – anarchy . . . free newspapers . . . Join the revolution!

VANCOUVER ZEN CENTRE, 139 Water Street, Meditation: Tues & Thurs. – 7:30 p.m., Sat. 8:00 a.m.

FREE STORE – Take what you want, bring what you can. Just opened corner of W.5th and Cypress.

COOL-AID food co-op 736-9971

ECO-CENTRE – Free info. on environmental matters, pollution ecology, etc. Write 805 MacLeod Trail, Calgary, S.E. 263-6106.

FREE DROP-IN MEDICAL CLINIC – 7 p.m. Thursdays – REACH, 1144 Commercial Drive 24-hour doctors' emergency phone service, 683-2474.

VANCOUVER COMMITTEE TO AID AMERICAN WAR OBJECTORS – 628 E. Georgia, 255-1918.

COOL-AID phone number 736-9971.

People's Defence Fund – 254-7362; Political Offence, bail & lawyer; Dope, Vagrancy - lawyer, BUT we need money to continue. Send donations to:

TOGETHERNESS – 24 hrs. of service for New Westminster problems – phone 524-8505.

MEDICAL AID – 8 p.m. Monday and Wednesday, free, Cool-Aid, 1822 West 7th.

HELP – is as close as the phone 24 hours a day – 733-4111, Crisis Centre.

IN-SIGHT – North Shore help for young people (and other people) in need. Call 926-5481 any time.

TRANSCENDENTAL MEDITATION – introductory talk every Tuesday 8 p.m. 2549 West 41st 266-0862.

People's Defence Fund, acct. # 6889, Bank of Nova Scotia, 602 W. Hastings St. or Georgia Straight, c/o Barry Cramer 56A Powell St.

Greater Vancouver Visitors & Convention Bureau – 650 Burrard St. 682-2222. Open 9 am to 5 pm. Monday through Sat. Sundays and holidays from noon to 5 pm.

Abortion Information Service– Wednesday 6-9 – 879-5836, 511 Carrall St.

TARANTULA – The only complete and accurate edition of Bob Dylan's "underground" book, TARANTULA, is available for 25¢ per copy (15¢ per copy for 25 or more copies) from Georgia Straight, 56A Powell St., Vancouver 4, B.C., Canada. Get it at the non-ripoff price while it's still available.

FREE VD CLINIC: 828 W 10th, 8:30 a.m. – 4 p.m. Monday-Friday and 306 Abbott Street, 3rd floor, 2:30 p.m. Monday-Friday and Cool-Aid Thurs. 6:30 p.m.

VANCOUVER SWITCHBOARD 874-3661.

SPEAK-EASY – room 234 in SUB. Mon.-Fri. 11:30 a.m.-8:30 p.m. Phone 228-3700.

VIETNAM ACTION COMMITTEE – Office No.12, 2414 Main St., 879-7011. 11 a.m.-4 p.m.

CHILDREN'S AID – day - 872-7711, night – 683-2474, 395 W. Broadway.

UNEMPLOYED CITIZENS WELFARE IMPROVEMENT COUNCIL – 731-0131 – walk in centre, 9-12 a.m. or 4 a.m. 1726 W.7th, side entrance. They will tell you of your welfare rights & will accompany you to the office if there is any problem.

ZERO POP. GROWTH (Vanc. chapter) 2408 Pearkes Road, Van. 8, B.C.

YOUTH ACTION SERVICE – meet friends/discuss community action/free legal and medical aid/birth control and other information/Sunday to Thursday/7 to 10 p.m./950 West 41 Ave./266-2396.

FREE ABORTION COUNSELLING SERVICE, 383-7922, Victoria. If no answer, call again.

BIRTH CONTROL COUNSELLING – appointments only 872-2421.

VANCOUVER FREE UNIVERSITY 1895 Venables, Office hrs. 11 am to 9 pm – 254-8522

TIME – 873-9555.

POLICE – Emergency - 683-1122; Info. - 684-7111.

DOCTOR – Vancouver Emergency - 683-2474.

WEATHER – Meteorological Dept. 273-2386.

AMBULANCE – 872-5151.

POISON CONTROL CENTRE – 874-5000.

"FREE BEACH DEFENCE FUND" (Wreck Beach Nudism) Mr. Natural 327-8677.

TRANSIT INFO. – B.C. Hydro 261-4211.

SOFT MACHINE – for crash and food – 10611 87th Ave. 432-7125. (Edmonton)

TRUST – drug crisis centre 9917 116th St. 452-2335. (Edm)

S.H.A.Y.P. – jobs and crash for job-seekers only – 12432 Stoney Plain Rd. 452-0979. (Edm)

BETTER BUSINESS BUREAU – 682-2711.

Y.O.U. – help for youth moving into the city; listening post for ideas, problems, projects 10124 99th St. 424-4648. (Edm)

ALEXANDER ROSS SOCIETY for draft resisters – call Mike Seales, counsellor, 465-4012. (Edm)

INNER SPIRIT TEEN CENTER coffee house, artisan store – 10172 98th St. 429-2122. (Edm)

KAMLOOPS
Coffeehouse & crash pads, 411 West Victoria St., Kamloops, B.C.

ODYSSEY HOUSE – 1001 - 2nd Ave. S. Lethbridge, Alta. – Birth control, Abortion and Drug information centre. Phone 327-7766.

THE CALGARY YOUTH CLINIC the Drug Information Centre. Monday, Wednesday and Friday from 6:00 to 8:00 p.m. 628-11th Ave., S.W. Calgary, 266-1605.

DRUG INFORMATION CENTRE (Calgary) – 266-1605.

Japan "Peace for Vietnam" Committee (Beheiren) TEL(03) 267-2471, Kagurazaka, Shin-Juku-ku, Tokyo, Japan.

VICTORIA COOL-AID – phone 383-1951 any time.

Victoria Free Clinic, Mondays, 8 p.m., First United Church Hall Legal and Medical Help.

## STRAIGHT ON SALE HERE:

VANCOUVER STORES

Axis Music Stores . . . . . 3700 E. Hastings
Barry's Bazaar. . . . . 2625 W. 4th Ave.
Beau Brummel. . . . . 221 Carrall Street
Bill's Book Bar. . . . . 4185 Main Street
Brenda Grocery. . . . . 2443 Nanaimo Street
Bill Lewis Music. . . . . 2645 W. Broadway
Cypress Confectionary. . . . . 1903 W. 4th Ave.
Dominion Confectionary. . . . . 345 W. Pender Street
Duthie Books. . . . . 4560 W. 10th Ave.
Duthie Books. . . . . 919 Robson Street
Ever Handy Produce. . . . . 3309 Cambie
Family's Market. . . . . 2724 W. 4th Ave.
Georgia Straight Office. . . . . 56A Powell Street
Grin Bin. . . . . 3209 W. Broadway
Hippogryff. . . . . 1968 W. Georgia
International News. . . . . 169 E. Hastings
Kay's Market. . . . . 3406 W. Broadway
Kelly-Deyong Sound Center. . . . . 2714 W. Broadway
Kelly-Deyong Sound House. . . . . 2617 W. 4th Ave.
King's Confectionary. . . . . 1823 W. 4th Ave.
Leather & Things. . . . . 137 Water Street
Mayfair. . . . . 1515 W. Broadway
New World Confectionary. . . . . 398 Powell Street
New York News & Novelty. . . . . 2429 Main Street
99 Market. . . . . 3024 W. Broadway
Nordic Newstand. . . . . 146 E. Hastings
Occidental Foodland. . . . . 415 W. Pender
Odd Shoppe. . . . . 2648 W. 4th Ave.
Opus 69. . . . . 680 Robson Street
Pacific News & Novelty. . . . . 4087 Kingsway
Picadilly Circus. . . . . 348 Water Street
Poster Gallery. . . . . 3066 W. Broadway
Record Gallery. . . . . 912 Robson Street
Rumplestiltskins. . . . . #1 Trounce Alley, Gastown
Shum Organic Foods. . . . . 4366 Main Street
Shum Organic Foods. . . . . 3235 W. Broadway
Spectral Zodiac. . . . . 3210 Dunbar
Spectrum Imports. . . . . 2031 W. 4th Ave.
Stereoboutique. . . . . 1802 W. 4th Ave.
Stereomart. . . . . 613 Granville
Tansar Crafts. . . . . 2002 W. 4th Ave.
Universal News. . . . . 112 E. Hastings
Union Jacks & Jeans. . . . . 957 Denman
Union Jacks & Jeans. . . . . W. Blvd. & 37th
Vanguard Books. . . . . 1208 Granville
The Viking. . . . . 534 Seymour
V.I.P. Newstand. . . . . 2440 Granville
What Not Spot. . . . . 601 Victoria Street

WEST VANCOUVER STORES

Rumplestiltskins . . . . . The Village Square

BURNABY STORES

Pacific News & Novelties. . . . . 4587 Kingsway

CALGARY STORES

Billy's News. . . . . 138 9th Ave. s.w.
Body Shop. . . . . 304 8th Ave s.e.
Charisma . . . . . 801 17th Ave. s.w.
Lord Wolf. . . . . 819 1st St. s.w.
Now Co. Boutique. . . . . 329 8th Ave. s.e.
Ruby's In. . . . . 333A 8th Ave. s.e.
Uni-Sex. . . . . 709 2nd St. s.w.
University Co-op Bookstore. . . Rm 318a Macewan Hall

VICTORIA STORES

Baggins . . . . . 1014 Government St.
Calendula . . . . . 1413 Store Street
Fort News . . . . . 628 Fort Street
Girl Boutique . . . . . 1320 Government St.
Ivy's Books . . . . . 1507 Wilmot Place
Joyful Sound . . . . . 1118 Langley Street
Kelly-Deyong . . . . . 648 Yates
Men's Rooms . . . . . 613 Johnson Street
Modern Sound . . . . . 766 Fort Street
Munen's Books . . . . . 753 Yates
Palace News . . . . . 920 Government St.
Shy Violet Boutique . . . . . 45 Bastion Square
Stereo World . . . . . 1321 Quadra St.
The Record Gallery . . . . . 730 View St.

RED DEER STORES

Al's Discount Center . . . . . 5201 Gaetz Ave.

EDMONTON STORES

Art Mart . . . . . 10154 103 St.
Hippogrif . . . . . 106 Ave. and 101 St.
Soft Machine . . . . . 10611 87 Ave.
Tape and Record Peddlar . . . . . 10722 101 St.
Vanguard Hall . . . . . 10402 97 St.

# Unclassified Ads

**DEADLINE MONDAY 5 pm**

## FOR SALE

Custom bamboo flutes, bead work, candles, batiking 736 W. 7th Ave.

GAY XMAS CARDS
Far out – extremely gay – Xmas cards, two sets of six cards per box. Make groovy plaques as well. 12/4.00 – 24/7.50 – 48/14.00. Box 31, North Vancouver, B.C.

Converted gospel hall in Mission ; 2000 sq. ft. Suit resident Band group $250. 942-8728 or 112-826-2696.

Photography – freaky or straight. Also custom developing. Write Box 3942 Stn. D, Van. 9 B.C. or phone Steve 733-9423 to 8 pm.

WATER BEDS WATER BEDS Distributors Wanted Investment secured Write: Cloude 9 1346 N. Highland Ave. Hollywood Calif. 90028 (213) 466-8583.

1967 Volks Rebuilt Engine Radio and in great shape a real winner at $1050. Call Brad at 688-3686.

**150 CHEAP CARS**

Phone both recorded messages: 434-8920 and 437-5030.

Exc. Cond. Ludwig drums w/ cases $500. Leave message for Gary at 688-3686 please.

FREE SAMPLE
Unusual, bizarre adult products Gay and straight. All items discounted. $1 brings illustrated catalog. Mardan Ent. Box 5854-GS Sherman Oaks, Calif. 91403.

FREE SAMPLE – Films & photos uncensored for your enjoyment. Send $2 for sample & brochure to: Freedom Films Box 46428-GS Los Angeles Calif. 90046. Over 21.

For sale/trade. Fender Telecaster & case $200. Phone 733-6389, Steve.

For Sale – Almost new cassette tape recorder $35, 874-9872.

## RECYCLE

JOSHUA needs rags, bottles, cardboard, paper, scrap metal for recycling. For now please drop off at 1952 W. 4th anyday.

## MESSAGES

In Kamloops? Warm place to crash, call 376-3007. No heads please.

GERALD MORANG, I won't interfere. I love you. Contact Mother by manager, collect 465-4377. #203, 7933-82nd Ave. Edmontn, Alta.

Buddy phone me at 522-9672.

Happy Birthday John David S. ". . .In the palm of your hand . . .threw it all away." B.

Bruce Howes phone home collect. J.P., Moe, and Flash write home or Galt.

Wayne please come home, We all love you! No worries, you passed your exams on recomendation. Reward posted for your whereabouts phone collect. Love Nan, 731-6672 or 738-8300.

To my little friend Pabo. Been thinking about you. Carol.

Shaun & Stevie O'Niel please contact Chris from Winnipeg through the Straight Box 927.

WARNING—It has been rumored that at the Vanc. bus depot a person opens suspicious looking packages brought in by heads & if he finds any keeps it.

Bruce Henderson Phone home. anyone knowing of Bruce's whereabouts contact 298-0401. Reward.

## HOSTELS

HOSTEL – for boys only (so far). Ages 16-18. No hassle promised. Call 683-0281 after 9 AM & 681-9744 after 8 PM.

Comfortable place to crash – $1.00 – includes breakfast. TV & bath – come & go as you please. Stay as long as you want – 266-8924.

## OFFER

FREE haircuts, don't get scalped I follow directions 327-8677

Pottery classes and workshop at the Potter's Centre, 12 week course starts Jan. 11th Limited enrollment. Phone G. Alfred 261-4764.

NUDE BOYS & MEN, all types Sizes and shapes. Largest Selection of Male Nude Photo Magazines in the USA. Send for Free illustrated Brochure. State in writing you are 21. RAINBOW STUDIO-G Box 46544 Hollywood, California 90046

THE MOON: Gays dating association. Wide choice of dates, fully confidential, legally approved. 733-8754, 1 to 8 pm or Box 3835 Van. B.C.

TAURUS SPA (BATHS) Memberships available men only 1233 Hornby St. ph. 687-1915.

$500 Reward for whereabouts of Wayne Olson 16 yrs, 5 ft. 6 ins. Blue eyes, blond curly hair, phone Van. B.C. Collect 731-6672 or 738-8300.

## Musician Free Ad

Musicians, get free space to advertise for groups or individuals seeking musical company. Use the unclassified ad form (please keep it to three lines) and mail to Straight Music Unclassified, c/o Rick McGrath, Georgia Straight, 56A Powell St. If you're out of town, remember to include complete address.

Singer from San Francisco to work in country or blues oriented rock band. Mark 733-7809.

Proficient lead guitarist seeks fulltime gig. Anything – Dan 261-2475. Before 5.

Needed one bass player and organist. Call Joe at 254-4958.

## TRAVEL

One, two or three people need ride to Los Angeles. Must be there by noon Dec. 20. Share expenses & driving. Tony Ross 688-3686.

## RENT

Couple or 2 chicks to live in comm. house. Kits. 733-7809.

Gay male, 34, offers accommodation in West Van. home to respectable slim youth. Relaxed home life. Any race. Box 934

Two rooms for rent in house occupied by gay freaks (Quiet) $50 and $60. Box 938 G.S.

UBC coed seeking beneficial relationship wanted to share apt with male 25. Split costs if possible. Box 920 GS.

One room and one suite for rent in house Chris 254-4958.

Working head wanted to share expensives of house 879-5405.

Share house small bdroom 1050 Burbany, West End $50.

Rm & bd. fem, child ok 254-8678

$15 week for large bright room share utilities, 255-0030 after 5

Need couple or person to share house by Dec. 15th 879-7941.

## JOB OFFER

Deserter needs wife for immigrant status. Leave message 255-1918. Thank you. Chuck S.

2 chicks to babysit – live in apply at the trailer, Fort St. John, B.C.

2 Attractive girls to help with small legal business. Travel, love & sex furnished. No trifflers. Photo & reply to Box 2632 Stn. A Edmonton

## LEGAL AID

LEGAL AID – 11th Floor, 100 West Pender Street; Telephone 687-1831.

SMALL DEBTS COURT. Legal Aid 944 Howe Wed. 6:30-8:30 pm.

LEGAL AID – Tuesday, 7-9 PM, 1824 Larch. Wednesdays, 7-9 PM, 1144 Commercial Dr. Thursdays, 7-9 PM, 5783 Victoria Dr.

LEGAL AID – Kits. United Church 2490 W. 2nd Tues. 7 - 9 p.m.

## WANTED

Need good cheap guitar, also would like to rent car 1 eve. a week. Call Vicky. 228-9981.

Gay Lib. Social Centre would like donations of carpets, or lamps or even money. At 509 Carrall St. Fridays at 6pm

Land wanted, esp. farmland or remote acreage. Box 927.

We pay the most bread for old & scrap cars. 253-0297 or 433-4329.

## JOB WANTED

Coloured boy 26, very broad-minded reliable, well-built, average looks, discreet, reliable seeks part-time job will try anything – houseboy, companion, model, or? All answ. No triflers please. Desp. Box 935

## PERSONAL

Would generous romantic girl or pair like to meet mature man occasionally for fun 'n sex? Box 928.

Businessman of means, divorced, no encumbrance, mid-40's wishes to meet attractive woman 25 to 45 for companionship, travel, etc. Enclose snap. Box 930.

Slim, muscular, long-cocked aggressive lover seeks slender firm-assed, hometype guy near 30 to share body, soul and mind in steady relationship. Work nights. Send letter, snap to Box 926.

Good looking, attractive man, 30 yrs. with means galore for amusing an attractive girl 17-25 yrs. Picture if poss. & phone no. Box 924.

Man would like to correspond with lady for true friendship for better life ahead. Phone number in first letter if possible. Answer all replies. Box 923.

Which groovy chick wants to go on organic living trip in OKANAGAN Box 922 G.S.

Clean, mature man wants to meet sexually frustrated, mature women for obvious reasons. Discretion guaranteed. Please forward exact means of contact to Box 921.

Male, 37 Single has king size wishes to meet woman 25-45 yrs. old, married or single for sex relations. Discretion is absolutely assured. Please send name & phone no. to Box 3919.

Nymph or sex liberal minded girls from exp. group wanted for swinging parties & games, discretion assured, photo and phone no. Box 918.

Wanted Lady 35-50, to be my partner when meeting swinging couples & groups. Race, weight, shape and marital status unimportant. Bi ladies may reply too. Utmost discretion Box 917, G.S.

Cute Guy 22, wants to meet girl any age for perverted sex and wild orgies Dwayne 253-6870.

Guy 22, Would like to meet a passive turned on bi-guy, 18-20 for friendship, etc. Pref slim, fem, non-hip. Write Box 6183, Van. Also like to meet young bi chick or lesbian; and hormone info.

Stud service for discerning women, Box 6562 Stn. G, Van.

Young slim gay 35 needs companion 19-35. Must be 125-155 lbs. slim built. Interested in home atmosphere for relaxing; student invited to reply if sincere. Have own car & apt. No triflers please. Photo if possible on reply. Box 894.

Male, 28 moving here from Alta. Own business with inhibited wife seeking female any age or race for discreet satisfying relationship. Well endowed photo and phone appreciated. RUSH. Box 898.

A young Doctor seeks girl for short trip for Christmas. Will pay expenses. Box 929.

GAYS DATING ASSOCIATION 733-8754, 1p.m. - 8p.m.

Gent, young fifty, craftsman, steady, sincere ht. 5'8", wt. 150 lbs. like to meet attractive lass to my age for companionship fun and – Box 933.

Wanted: Guys up to 40 who are well equipped where it counts and wanting to be done the French way. No fags. Write to John, Box 931.

Tall congenial gent wants chick 19 to 35 to share small apt in group home one or two small children ok. Willing to do some cooking in group kitchen. Postal Stn. F. Box 5972.

Bi-sex Carribean male 26, wish to meet broadminded people any age, race, sex, groups or couples preferred.. All answers Discretion guaranteed. Box 936.

Man wishes to meet passionate woman married or single for occasional fun and sex. Absolute discretion. Write or send tel. no. to Box 937.

Vancouver couple; good looking fun loving and discreet would like to meet similar 30 yrs. or under. Box 932.

BUSTED HEADS
Dec. 1 – Dec. 7

Poss. Mari. – Dennis O'Grady; Kenneth Goodfriend; Edward Gabris; Linda Beaumer; Sally Jeffers; Dennis Overstall; Alain Gaetan; Robert Flemming; Wayne King; Adrian Laflamme; Louis Rempel; Thomas Jansen; John Hansen; David Baker ($75 or 30 days - Judge Beirnes); Mary Reynolds; Carol Silk; Stanley Petne; Raymond Lloyd; Joseph Kersche; David Essex; Gary Warren; John Bryce; Michael Belley; Suzanne Ferland; George Mosbach; Edward Gabris;

Poss Mari for Purp of Traffic- Christopher Sigall; William Meyer; Keith Norman Light;

Traffic Mari. – John Sheffield; Sheldon Siegal; Terry Miranda;

Poss. Resin – Wayne Wilson; Richard Illingworth (susp. sent & prob 2 yrs. – Judge Davies); Lynda Shaw (see - poss. LSD); Robert Wihnon; Paulina Dodsworth; Gilles Bouchard; Mark Guest; Louis Bernier; Roger Mogg; Brian Ness; David Phillips (susp sent & prob 2 yrs - Judge Davies); Richard Stolar (susp sent & prob 2 yrs - Judge Davies); Tannis Nash; Allan Barbier.

Poss Resin for purp of Traffic– Leslie Csano; Anthony Hennell; Cherie Swain; Michael Meyer; Thomas O'Farrell; Stanley Petne; Daryl Allan.

Traffic Resin - Richard Nowosad (dismissed - Judge Beirnes);

Poss LSD – Hayward Richardson; Linda Shaw (susp sent & prob 2 yrs - Judge Beirnes); Jackson Rivard; Kenneth Parsons (withdrawn - Judge Davies); Barbara Larocque (susp sent & prob 3 mons. - Judge Beirnes);

Poss LSD for Purp of Traffic– George Staddon; Wendy Heath; Kim Christensen; Gastrave Liptak;

Traffic LSD - Roy Craig.

## PEOPLE'S DEFENCE FUND

254-7362

Political Offence - bail & lawyer

Dope; Vagrancy - lawyer

*but,* we need money to continue

send donations to:

**People's Defence Fund acct. 6889**
**Bank of Novia Scotia**
**602 W. Hastings St.**
**or Georgia Straight**
**56A Powell St.**

## Sell the Straight

EVERY WEDNESDAY AT NOON THE NEW ISSUE COMES OUT. AVAILABLE AT 56A POWELL ST. DOWNTOWN-GASTOWN. 15¢ TO VENDORS; VENDORS GET 10¢ PER COPY. REGULAR HOURS: 10-6, MON. - SAT.; 10-10 WED. & FRI.

## UNCLASSIFIED ADS

**Georgia Straight**
**56a Powell St.**
**Van. 4, B.C.**

Put one letter or punctuation mark in each space. Leave an empty space between words.

| | | | | | | |
|---|---|---|---|---|---|---|
| $3.50 | $3.00 | $2.50 | $2.00 | $1.50 | $1.00 | |

FAIR WARNING: We may refuse illegal or improperly filled out ad forms.

Fill in this form and enclose payment in advance. ($1 for the first line; 50c for each line thereafter. Add 50c if you want a Georgia Straight box number.)

NAME _____

ADDRESS _____

CITY _____

PHONE _____